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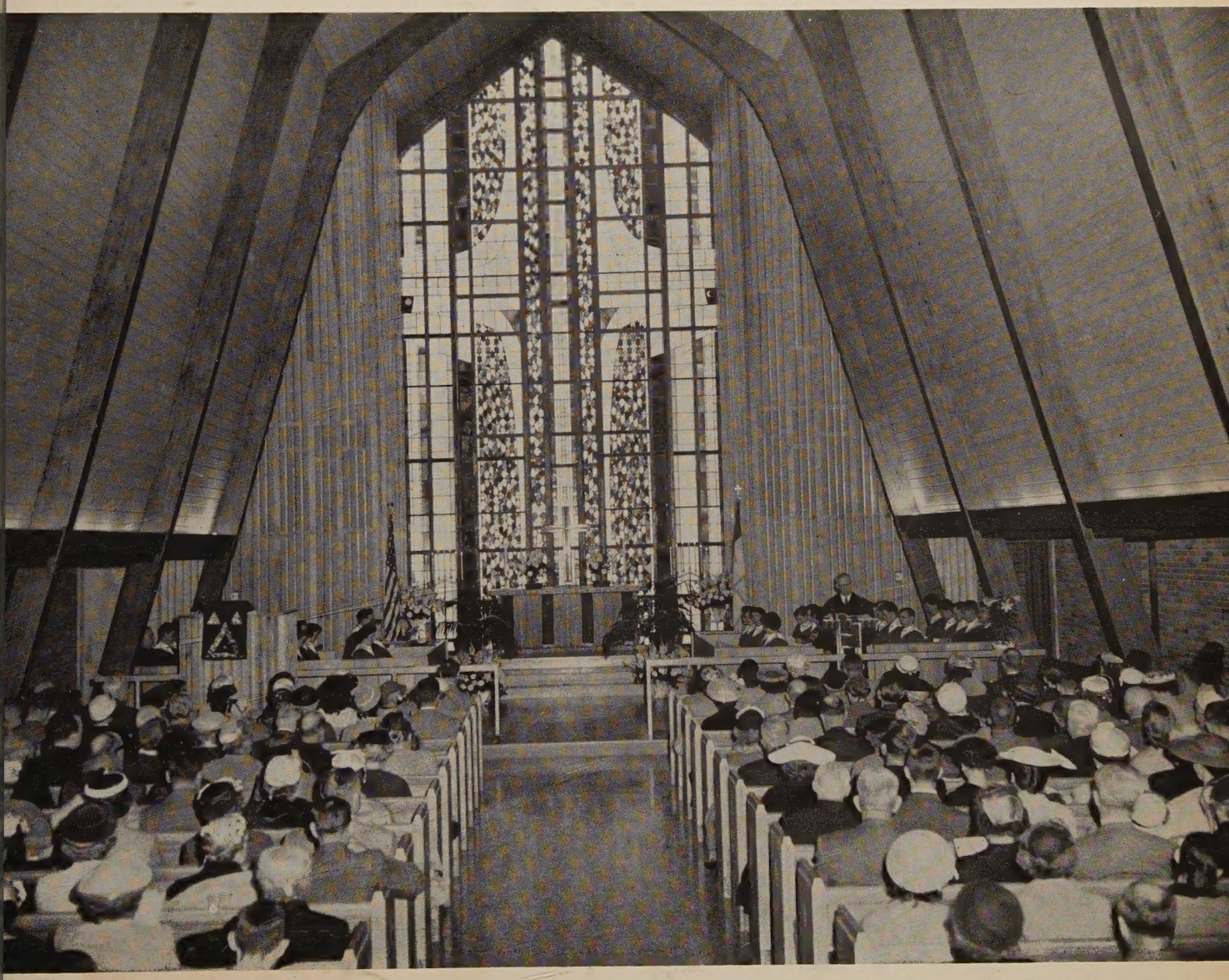
ZIONS HERALD

New England Methodist Monthly



April, 1958

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PAINTING OF

Old John Street Church

The house of worship of America's first Methodist society is on exhibition in the United States building at the Brussels World's Fair.

ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 136 No. 4 April, 1958

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In a Sentence

•

"I am convinced that a wife would rather have the affectionate arms of a husband she respects around her neck than a string of pearls from a husband who is a mere animated checkbook."

—Msgr. Irving A. DeBlanc
Director of Family Life Bureau, National Catholic Welfare Conference

•

"All the remarkable things God has revealed to man should lead the serious person to a greater reverence for God."

—Dr. J. W. Behnken
President, Missouri Synod-Lutheran

•

"If the idea grows that we can all work less and get more we are going to find ourselves dividing up a pie that nobody baked."

—Frank P. Leslie
President, John Leslie Paper Co.

•

"It has been established that the interstate traffic in pornography and obscene matter—a great deal of which is sent through the mails—is a $500 million a year business in the United States."

—Senator Estes Kefauver

•

"You can't short-circuit the laws of God—whether in the realm of peace building, nation building, brotherhood building or prosperity building."

—Rep. Walter H. Judd

•

"Our government owes it to the people to do what it can to reduce the temptation to drink beer, wine, whiskey, and other such beverages."

—Rep. Brooks Hays

•

"The Christian in higher education must work both against an anti-intellectual mood in the churches and an anti-ecclesiastical mood among educators."

—Dr. Roger L. Shinn
Vanderbilt University

On the Cover

The strikingly beautiful interior of the Holy Trinity Church in Danvers, with its tremendous expanse of stained-glass window lighting the sanctuary and altar. The church was consecrated by Bishop John Wesley Lord on Sunday, March 30.

—Photo courtesy of the "Boston Herald"

Editorial

John David Erb

Annual Conference

In the Spring in New England the annual conferences of The Methodist Church burst out all over. For less than a week each, the four annual conferences of the area convene for democratic action with an equal number of ministerial and lay delegates. Speeches are made, reports are heard, recommendations are adopted, actions are started, devotions are held, ministers are ordained, and appointments are read in this most important of annual assemblies within the unique system of The Methodist Church.

The annual conference when attended by all delegates provides a total picture of the work of the church. The keynote message by the Bishop, the reports of the District Superintendents and various boards, the statistical summary, and the displays with abundant literature all contribute to guide and to inform those who look and listen.

Freedom to vote guards every policy and opportunity to express opinions enlightens every issue. These fundamental human rights are encouraged by the presiding Bishop and are used by the delegates.

However, at each session of annual conference it is clear that certain flaws exist which may or may not lend themselves to correction. For example, the ministry and the laity are never equally represented. The conference is dominated by the clergy. This is true because a large number of the lay delegates are not present all of the time. Lay delegates, on the whole, are not as well informed as the ministerial delegates and often find themselves entangled in ecclesiastical language and lost in the complexities of the system. Also, there are always a few of the lay delegates who are not at all qualified for their responsibilities. They are elected by the local churches because they are doing nothing and are therefore able to attend the conference. On the other hand, there are lay delegates of great ability who are willing to serve and be excused from their work on the grounds of important religious obligations. The total impact of the lay delegates at the conference shows a very inadequate concern of the laity for the things of the church, or it shows too much concern on the part of the ministers about those things which are really not important to the laity in the local church.

Another weakness of the anunal conference is to glorify the insignificant all out of proportion to its actual value. Much is often made of an improvement to a local church. The improvement may cost several thousand dollars and part of the congregation offers help during spare time. This is hailed as a great accomplishment when actually it is simply the required normal procedure of meeting a need. Or, a local church will add a couple of hundred dollars to the minister's salary, who is now receiving on an average less than one-half received by full-time bricklayers, carpenters, electricians, plumbers and others in the building business, and because of the generosity much praise will be given while the minister is still underpaid. Of course, conference is the place for recognition to be given for worthwhile accomplishment, but simply to meet the everyday needs of the church are hardly outstanding achievements which deserve high praise.

Furthermore, many of the reports and recommendations at the conference clearly show that they were hastily prepared without careful analysis or insight. Many indicate an attempt to cover inaction by a blanket of high-sounding but indefinite words. And, there is always the feeling that much of the action is taken on resolutions having to do with matters beyond the area of immediate action and that the on-our-own-doorstep problems are overlooked. The satisfaction that comes from a lot of time wasted in passing a resolution can be very misleading because it can give the false impression of work well done.

Also, at conference the fool can find his stage and the wise man his platform. A man can show his ignorance or his knowledge; his hostility or his love; his blindness or his vision; his pessimism or his optimism; his insecurity or his faith; his meanness or his graciousness; his selfishness or his generosity; his littleness or his bigness. The conference floor exposes character and all who take it will be revealed.

The greatest flaw of an annual conference is often its small-business atmosphere. Of course, there

e prayers, hymn singing, and biblical phrases; but oner or later many sessions fall back to small busiess where fear and distrust are all too evident, and othing really big for God is ventured.

For example, projects involving thousands of eople are quickly and enthusiastically voted and just s quickly are killed with an allocation of a couple of housand dollars or given over to the charge of one two persons who are already burdened with other obs or who are inadequate to the task. Also, the genral tendency for the fearful to wait and to postpone -to determine first the trend before taking action— one of the most disgraceful attitudes which can be aken in the church of Jesus Christ. The Church eeds to make the trends for civilization—not follow. Unless every delegate knows this, he or she is not fit o cast a vote or voice an opinion at annual conference.

The annual conference, with its faults, is still he most important assembly in The Methodist Church at the present time. It discusses, promotes, nd often displays a deep faith and trust. It inspires ome who would hesitate to move forward. It often hecks destructive factors before it is too late. Then, oo, it is a kind of helpful fellowship which is needed very much at least once each year.

The annual conference offers the setting for the repetition of the experience at Pentecost—and it is needed.

Protestants and Religious Liberty

(Guest editorial by Willard Johnson)

Do Protestants *really* want full separation of church and state? Do Protestants realize the implications of some of the current drive for separation? Is separation the best or necessary interpretation of religious liberty?

These are questions of great concern.

Certainly Protestants outside the USA generally do not favor separation since they have state churches, tax-paid clergy, politically-appointed Bishops, church income from tax collections, etc., etc.

One wonders also if Protestants want to go all the way on separation in America. If so, it might well mean the following:

1. End of the military chaplaincy forcing churches themselves to pay chaplains and build chapels.

2. Elimination of Bible readings, prayers, Christmas and Easter programs, baccalaureate programs, etc., from public schools.

3. End of grants-in-aid and loans from federal tax funds to church-related colleges and hospitals. (Would this mean the death of these institutions?)

4. Withdrawal of churches and ministerial groups from group support of laws which derive from a Protestant or Christian point of view; such as, Sunday closing, anti-Bingo laws, prohibition and control of liquor sales, etc.

5. End of tax exemption on religious property.

6. Elimination of chaplains and prayers from Congress and state legislatures.

7. Barring of such benefits as GI payments to theological students.

There are other examples. Do Protestants really want this kind of separation? Perhaps some do. At least the question should be looked at carefully and Protestants should not be dragged into positions they do not wish to espouse by involvement in certain movements which begin by attacking violations of religious liberty by Roman Catholics, Moslems and others and then discovering that the logic of the position implies something that these Protestants never intended in the beginning.

Let us hope that Protestants will earnestly study the question of religious liberty in the USA.

NO MORE REDUCED RATES FOR RETIRED MINISTERS

Because of increasing costs, it will be impossible for ZIONS HERALD to continue its policy of reduced subscription rates for retired ministers. Beginning April 21, 1958, no more reduced subscription rates of any kind can be given. Those now in effect will continue under the reduced rate.

From Our Readers

Give Us More Space

I am wondering, as are others, just what happened to the material I mailed to you relative to the late Roger E. Thompson, greatly beloved retired minister of the New Hampshire Conference. He was one of our stalwarts and deserved more consideration than that given his memory in the four lines of the February issue. I assumed that my contribution may have reached you late, and that you might do better in the March number.

The material I sent to you was brief but it contained that which was important to members of his family and friends of the Conference. I understand that you receive much more than you can possibly use. But the New Hampshire Conference is still a part of the Church served by the ZIONS HERALD. The subscription list may be down at present. I find some difficulty arousing enthusiasm for the ZIONS HERALD as "a New England Conference Paper." Some of us feel that a good man of God like Roger merits a little more space in recognition of his long years of Christian ministry. I might say that we felt the same with respect to Herbert J. Foote and Carroll L. Carter who went to Heaven some months before Brother Thompson.

I have wanted to write to you along this line for some time. Now it is out! Blessings on you.

RAY H. COWEN
District Superintendent
Northern District, New Hampshire Conference
The Methodist Church

(Ed. Note: Bless our faithful departed—they deserve every bit of space our love can give them—far more enduring than the printed word.)

Getting Along Nicely

I have received much mail because you had printed in ZIONS HERALD I was in a wheelchair. I have never been in such but I am getting along nicely with a cane. I was in the hospital one month with a fractured pelvis, but the good Lord kept me from breaking my hip. I do not know who gave you the news, but it was not correct. Kindly rectify it.

NORMAN I. RAISON
Uxbridge, Mass.

(Ed. Note: Sorry, we were misinformed.)

METHODIST CALENDAR, 1958

National

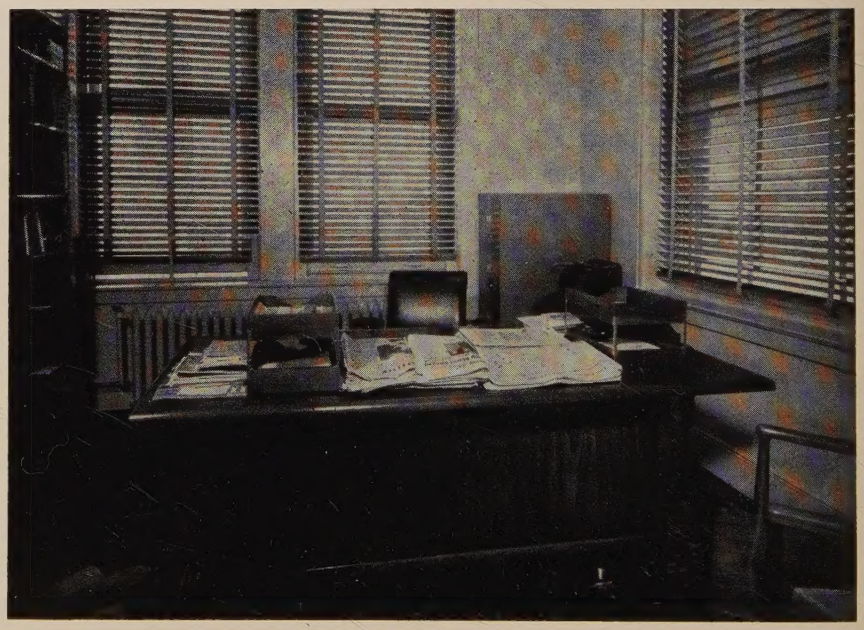
May 6-9—Quadrennial Assembly of the Woman's Division of Christian Service, St. Louis, Mo.
June 10-11—Board of World Peace, Chicago.
July 1-2—Commission on Promotion and Cultivation, Lakeside, Ohio.
July 3-6—National Convocation on Local Church Evangelism, Washington, D. C.
July 10-17—The Silver Bay Conference on the Christian World Mission, Silver Bay, N. Y.
July 13-18—National Fellowship of Methodist Musicians (NAFOMM), Boston University, Boston, Mass.
July 28-August 3—Annual National Youth School of Alcohol Studies and Christian Action, National College for Christian Workers, Kansas City, Mo.
Aug. 6-13—14th World Convention on Christian Education, Tokyo, Japan.

Area

May 13-18—New England Annual Conference, St. Mark's Church, Brookline, Mass.
May 21-25—Maine Annual Conference, Grace Church, Bangor, Maine.
June 4-8—New England Southern Annual Conference, Falmouth Methodist Church, Falmouth, Mass.
June 13-15—Boston Area Laymen's Assembly, Tilton, N. H.
June 15—Methodist Anniversary Vespers, Boston University Field, Boston, Mass.
June 30-July 6—New England Ashram, Sharon, Mass.

Local

June 6—New England Conference Woman's Day, Rolling Ridge, Mass.



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Adv.

THE SODOM AREA AND THE DEAD SEA. One of the hottest and most forbidding areas of the world is to be found at the southern end of the Dead Sea, the site of ancient Sodom and Gomorrah. The mountains of salt and the nearby cave of David, where he and his men may have stopped in their flight from King Saul, conjur up vivid scenes of the Biblical past.

Today, a modern asphalt road, traversing a bad-lands area reminiscent of South Dakota, connects Sodom with Beersheba. Trucks carry out potash which has been extracted by a modern plant, a part of which is visible in the above picture. While the sea has always been referred to as "dead" the vital materials being extracted are producing potash fertilizers which are making it possible for Israel to reclaim thousands of acres of wasted land. Paradoxically, the Dead Sea is thus today giving life to barren lands. A plan to re-establish a potash plant at the northern end of the Dead Sea, in the State of Jordan, is also in operation.

Protestant Clergymen Endorse Baccalaureate Services

Baccalaureate services sponsored by public schools were strongly endorsed by 31 Greater Portland Protestant clergymen in a joint statement issued in Portland, Me.

Speaking as individuals only, they said such services recognize "the basic truth that our education and democracy have their foundation in the Judaeo-Christian faith."

This statement came after public high school Catholic students were forbidden by Bishop Daniel J. Feeney of Portland to attend baccalaureate services in churches, schools or other meeting places.

The bishop declared Catholic students in public schools "must not" attend religious services of another faith "under penalty of grievous disobedience to the diocesan authority and to Divine law." Baccalaureate services are religious affairs, he said, although usually regarded as nonsectarian.

The Protestant ministers declared that public schools "far from being Godless are a strong instrument for the perpetuation of religious values among us. Our youth are thereby made aware of a faith wherein sectarianism, intolerance, bigotry and race prejudice have no place."

"We, as Protestant ministers," the statement continued, "believe that the location of baccalaureate services is incidental, but that Catholics, Jews and Protestants should unite in providing leadership for these services."

New Soviet Premier Reaffirms Atheism

Nikita S. Khruschev reaffirmed his belief that "there is no God" in an interview with a French journalist shortly before he was elected by the Supreme Soviet as Premier of the U.S.S.R.

The 63-year-old Ukranian, now Russia's most powerful figure since the death of Stalin, said:

"I think that there is no God and for a long time I have had such an idea; I am an adherent of a scientific outlook. Science and the belief in supernatural powers cannot go together, especially if you have a thoroughly logical outlook."

The new Premier then went on to draw a direct relationship between belief in God and the present unemployment situation in the United States.

"We see a radical reduction of production and the growth of unemployment, while a small handful of millionaires and billionaires have enormous wealth and millions of people are without jobs." He added, "Many of these millionaires and billionaires are religious believers."

Protestants and Roman Catholics Cooperate on Surplus Food Distribution

In a new partnership unique in the annals of U. S. church-sponsored foreign relief work, the Protestant and Roman Catholic faiths will distribute American surplus food to 350,000 impoverished Taiwanese on a 50-50 basis, regardless of creed.

Under the plan, both Church World Service and the National Catholic Welfare Conference will import some 50,000,000 pounds of U. S. surplus foods annually, and distribute them to needy Taiwanese on alternating months, using their respective local churches, hospitals and other institutions as distribution points throughout the island. There are about 250 Roman Catholic churches in Taiwan at present, and about 700 Protestant churches of various denominations. Christians of both faiths, in addition to non-Christians, will receive their flour, dried milk, beans, corn and other foodstuffs on a ration card basis at or near these local points. No village will be out of reach of the mercy programs, and nobody will have to go hungry, said the Rev. Dr. R. Norris Wilson, of New York City, executive director of Church World Service.

According to the plan, Taiwanese Protestants will be receiving their allotted amounts every other month at Roman Catholic distribution points, and vice versa. In other parts of the world, as up to now in Taiwan, the two U. S. church agencies distribute material aid on a continuing basis at their respective churches and institutions. The Taiwan arrangement has no duplicate elsewhere.

POAU Official Scores "Public Subsidies to Church"

America's greatest domestic issue today is not racial integration in schools, but "public subsidies to the church," an official of Protestants and Other Americans United for Separation of Church and State said, in an address to the 10th annual national conference of the POAU.

The Rev. C. Stanley Lowell of Washington, D. C., associate director, attacked "current nationwide demands for federal and state subsidy to parochial schools." He charged that "one group of denominational leaders" were demanding that "citizens of all faiths and none shall be taxed to support their Church.

"All of us attend our own churches and voluntarily pay for their support," he declared. "We want our Roman Catholic brethren to do the same. We pledge we will not try to get government to tax them for our church schools. We ask that they make the same pledge to us. . . . This is not bigotry. It is fair play."

Bishop Holt told the delegates that the "greatest enemies of our American way of life are those who refuse to support a great movement of moral and spiritual idealism which is the only thing that can defeat Communism."

He said major Christian groups "have entirely different programs in the promotion of unity and fellowship among Americans.

"The genius of Protestantism is most nearly the genius of this democratic nation," the bishop declared. "The genius of Roman Catholicism suggests totalitarianism and a government of absolute control and that of the Orthodox Church, a kind of spiritual supremacy over national churches.

"It is true that Protestants have sometimes sought to create a kind of church-state, as in the plan of John Calvin," Bishop Holt said, "but their general and almost unanimous emphasis is on a separation of Church and State."

He said Protestants fear "that any support of church education from the public treasury is a step toward the control of the State by the Church."

Merger of Wesleyan Methodist, Pilgrim Holiness Churches Urged

A 10-member joint merger commission of the Wesleyan Methodist Church of America and the Pilgrim Holiness Church voted in Cincinnati, Ohio, to recommend union of the two denominations to their quadrennial General Conferences.

The commission said it found no "insuperable barriers" in the two Churches' doctrines or areas of operation which seemed to militate against a merger.

The Wesleyan denomination will hold its General Conference at Fairmount, Ind., in June, 1959; and the Pilgrim Holiness at Winona Lake, Ind., this June.

A commission spokesman said that doctrinally the two bodies are both in the Wesleyan tradition of fundamental early Methodism. He said they have a combined membership of about 90,000 in 2,000 widely scattered congregations in this country.

Conferees restricted their discussions to differences in church procedures important enough to influence denominational action in either body. They found that both denominations could save about $150,000 a year in operating expenses if they merged into one group.

Quakers Criticize Curbs On Travel Abroad

Restrictions on freedom of Americans to travel abroad has been criticized by the American Friends Service Committee as an infringement on the fundamental right of all citizens.

The committee's board of directors said in a statement that it was "disturbed" by the "increasing tendency of the Department of State to place restrictions" on the right to travel.

"Not only are certain areas arbitrarily determined to be 'off limits' for U.S. travelers, but a political test has now been added to the passport application form," the statement said.

Noting that the Department of State has permitted certain exceptions in a few cases, the board said it believed that "both the restrictions and the exceptions reflect the position of the department that travel is a privilege and not a right.

"Freedom to travel outside one's own land is a fundamental right and not a privilege to be offered or withheld on the basis of administrative discretion," the statement added.

The board said the restrictions on travel tend to make some citizens "timid" about expressing "unorthodox ideas." "We are fearful," it continued, "for the vitality of both our religious faith and our free society if this kind of self-censorship is allowed to grow in our country."

Free travel was advocated by the board because of the "role that free human intercourse plays in the breakdown of national barriers and the building of human understanding."

ANNUAL VISITING LECTURER AT BOSTON UNIVERSITY'S SCHOOL OF THEOLOGY: The Rt. Rev. Rajah B. Manikam, Bishop of Tranquebar of the Tamil Evangelical Lutheran Church and President of the Federation of Lutheran Churches in India, and his wife, Dr. Ruby Manikam, during their recent visit to the University.

—Boston University Photo Service

Hope that a merger of Protestant churches in North India may not be far away was expressed by the Right Rev. Rajah B. Manikam, bishop of Tranquebar of the Tamil Evangelical Lutheran Church recently during a visit to Boston University School of Theology as visiting lecturer.

Bishop Manikam said that the Anglican, Methodist, Presbyterian, Congregational and Reform churches have already merged to form the United Church of South India.

Negotiations are proceeding for a similar plan in North India. Approval has already been voted by the committee and the merger proposal now goes back to the individual churches.

Bishop Manikam expressed the hope that this merger will be complete in the next three, four or five years and that within a quarter century the United Church of North India will merge with the Church of South India.

Bishop Manikam came to this country as Harry Emerson Fosdick visiting professor at Union Theological Seminary in New York. Part of his work is to lecture at theological schools in various sections of the country.

Mississippi NAACP Asks Probe Of White Citizens' Councils

The NAACP in Mississippi has responded to a proposed state legislative probe of its activities by asking for an investigation of the White Citizens' Councils.

A resolution sent to the state legislature by the NAACP urged the general legislative investigating committee to look into the White Citizens' Councils' "methods, means and ultimate purposes." The NAACP said it was asking for the investigation because of its obligation to help eliminate un-American activities.

The NAACP resolution asserted that Citizens' Councils' meetings have presented speakers who "allegedly made utterances that were inflammatory to the extent of inciting less rational individuals and groups to commit murder and other forms of violence."

The Councils have indicated that their purpose is to "deny Negro citizens their constitutional rights," the NAACP resolution stated, and as a result of Councils activity economic pressure has been brought to bear against citizens "who have advocated justice and fair play."

Waldensian Moderator Praises Italian Court for Convicting Bishop

The recent conviction of an Italian Roman Catholic bishop may have good consequences, the moderator of the Waldensian Church in Italy, claimed to be the oldest Protestant group in the world, has said.

Dr. Achille Deodato said this will be the result if the conviction makes Italians aware that "pressure by the Vatican in civil affairs has gone too far."

He referred to the conviction of Bishop Pietro Fiordelli of Prato on charges of defaming a grocer and his wife who were married in a civil ceremony.

Dr. Deodato praised the court which tried the bishop for its "brave and courageous attitude in trying to preserve the institutions of the state," which, he claimed, the Vatican is "trying to undermine."

He said that the bishop, "although right according to canon law of the Roman Catholic Church in excommunicating the couple, was not right in making it a public affair as a crime of public calumny."

Humanity Awake in Asia

"The great news in Asia is that humanity is awake," says a Boston University scholar and religious philosopher who recently returned from an international conference in Thailand.

He is Dr. Amiya Chakravarty, a native of India, professor of comparative Oriental religions and literature at Boston University's School of Theology, who was one of the two participants from the United States at the South-East Asian Round Table Conference held in Bangkok, Jan. 27 to Feb. 2. Dr. Chakravarty, Prof. F. S. C. Northrop of Yale University, and 12 other scholars from around the world were flown to Bangkok as guests of the Government of Thailand to participate in the conference on "International Cultures and Technological Progress in South-East Asia."

"The middle of the 20th century finds the pace of change in human affairs greatly accelerated," Dr. Chakravarty says. "Particularly in Asia can this swift and turbulent tide of change be observed, for it is in Asia where the contrasts, perhaps, are most marked. The ancient, rich and diverse civilizations of Asia, exposed for a century to such forces as the mixing of cultures through contact and diffusion, scientific and technological advancement, have been profoundly affected."

"People in South-East Asia want education, food, dignity and freedom in their family life. And they are determined to have these things," Dr. Chakravarty points out. "Nationalism is a symptom of this upsurge, but the desire to raise life above sub-human standards is rooted in Man's nature," he continued.

Speaking of the picture of ancient and modern Asia in rich contrast found in Thailand, Dr. Chakravarty stated that such countries could not afford to lose either of these aspects. "Technology and culture are, in their true sense, supplemental, not mutually opposed," the professor said.

In his final remarks at the conference Dr. Chakravarty said that cultural, climatic and regional differences exist and will continue to exist but that most of the problems of mankind stem from unnecessary conflicts between scientific and spiritual values.

"Our times are critical—both nationalism and militarism, and the abuse of technology have become a menace to mankind. Tyranny and total indoctrination threaten the fabric of the great civilizations, East and West. It is true that man is tough, he has survived many ordeals in history, otherwise we would not be here, but while we believe in the indestructible spirit of man, we must also seek, with one another's help, such a sharing of techniques and cultures as will preserve our inheritances and also add to them. Our spiritual commitment will impel us to seek the aid of science and its social implementation, and it will bring us together across the barriers of nationhood and regions, as we have done at our Round Table."

Dr. Chakravarty, a graduate of Patna University, received his Ph.D. from Oxford University and did additional graduate work there and at the Institute for Advanced Study at Princeton University. He has been associated with Dr. Rabindranath Tagore, Mahatma Gandhi and Dr. Albert Schweitzer; was an adviser to the Indian delegation to the United Nations in 1950, and a delegate to UNESCO in 1955 and 1957. He has written extensively on literary criticism, religious thought and international affairs.

Leading thinkers from a number of countries (Australia, France, India, Pakistan, Japan, the Philippines, New Zealand, Thailand, the United Kingdom, Vienam, Sarawak and the United States), which are separated from one another not only geographically, but also in their ways of life and thought, were invited to the Round Table.

Five Firms to Publish RSV Bible

Four additional U.S. publishing firms have been authorized to publish the Revised Standard Version of the Bible starting in 1962 and a contract with a fifth is in negotiation.

The new publishers were announced in Omaha, Nebraska, at the annual meeting of the National Council of Churches' Division of Christian Education. The division owns the RSV copyright until 2008 when the book will be in the public domain.

Since the RSV was published in 1952, exclusive publishing rights have been held by Thomas Nelson and Sons of New York.

After 1962 this firm will share publishing rights with William Collins & Sons of New York; A. J. Holman Company of Philadelphia; Oxford University Press of New York; and World Publishing Company of Cleveland, Ohio. A contract is being negotiated with the fifth publisher, Harper & Brothers of New York.

Dr. C. H. Dickinson of the United Church of Canada's publishing house, said that since its first appearance use of the RSV "has spread rapidly." He is a member of the Christian education division's committee on RSV policy.

"Since 1952 nearly 6,000,000 copies of the RSV Bible have been sold," he reported, "plus an additional 3,500,000 copies of the RSV New Testament."

He said the version is used by Christian education boards of 34 denominations with a total membership of nearly 39,000,000.

The RSV translation was produced by a Standard Bible Committee from 1937-52, headed by Dr. Luther A. Weigle, dean emeritus of Yale Divinity School. It is an authorized revision of the American Standard Version published in 1901. This was a revision of the King James edition of 1611.

Baptist Churches Date Back 200 Years

Eight Baptist churches in Massachusetts are 200 years old or older, and twenty-two others are more than 175 years old, a survey of old and historical churches has revealed.

The Rev. Dr. Paul Lee Sturges, executive secretary of the 300-church Massachusetts Baptist Convention, said that the First Baptist Church of Boston, located at Commonwealth Avenue and Clarendon Streets in the Back Bay is 293 years old.

The title of oldest Baptist Church in the state goes to the First Baptist Church of Swansea, founded in 1663 and 295 years old this year.

Six other Baptist Churches more than 200 years old are Gay Head, 265; First Baptist, Wales, 222; First, Bellingham, 221; Greenville Baptist, Rochdale, 220; Federated Church, Sturbridge, 211; First, Middleboro, 202.

Christianity Called Africa's Greatest Need

What does Africa, an "awakening continent of the future," need most today?

The answer of an African chief, described as "one of the most powerful chiefs in all the Belgian Congo," is Christianity.

Chief Mwante Yavo gave his answer in a testimony to Dr. E. Stanley Jones, when the noted Methodist evangelist and missionary was in the Congo recently leading a series of evangelistic meetings in Elisabethville.

The chief saw five needs of modern Africa. He listed them as follows, saying they were in order of importance:

1. Christianity
2. Doctors and modern medicine
3. Education in all categories of life
4. Economic progress
5. Agricultural and technical progress

The Methodist news correspondent for the southern Congo reports that Dr. Jones' 5-day visit to Elisabethville was overwhelmingly successful, a fact evident in both the display of expectation and attendance at meetings. Elisabethville was the focal point for a Methodist urban evangelist thrust.

METHODISTS GET THEIR HEADS TOGETHER AT THE MEETING OF THE GENERAL BOARD OF THE NATIONAL COUNCIL OF CHURCHES. Left to right are Bishop Roy H. Short of Nashville; Charles C. Parlin, Englewood, N. J., vice-chairman of the General Board; Bishop G. Bromley Oxnam, Washington, D. C.; and Bishop John Wesley Lord, Boston.

Goodwill Industries Aided 30,000

Goodwill Industries of America, Inc., recognized as the nation's largest group of non-profit, private, vocational rehabilitation services for the handicapped, set new records in 1957 for earned income and in the number of handicapped persons served.

Growing Together, the annual report of Goodwill Industries for 1957, stated that more than 30,300 handicapped men and women were served through training, rehabilitation and employment in sheltered workshops. This was in increase of almost 2,000 over 1956 and of more than 13,000 over 1946.

Goodwill Industries had a record earned income of $27,900,000 in 1957, a gain of 14 per cent over 1956 when earned income was $24,500,000. To earn their income, local Industries followed the traditional pattern of Goodwill work—collection of used clothing, furniture and household items; reconditioning and renovation of them by handicapped workers in sheltered workshops; and resale of the items at low cost in Goodwill stores.

At least 460 cities in the United States were served by Goodwill Industries during 1957. The types of handicapped persons served were: orthopedically handicapped, 30.6 per cent; organically handicapped, 23.9 per cent; mentally and emotionally handicapped, 18 per cent; aged and infirm, 14.4 per cent; hearing and speech handicaps, 7.4 per cent; visual handicaps, 5.6 per cent.

According to Percy J. Trevethan, executive vice-president of Goodwill Industries and director of the Department of Goodwill Industries in the Division of National Missions, Board of Missions of the Methodist Church," the present potential demand is for Goodwill Industries to train and employ at least 250,000 handicapped persons annually."

Originated by a Methodist minister in 1902, Goodwill Industries is still officially related to the Methodist Church through the Department of Goodwill Industries of the Division of National Missions, Board of Missions.

Says Mr. Trevethan, "Traditionally, the heritage of a missionary devotion and a pioneering spirit must always be a part of the Goodwill Industries program. The concern that Goodwill Industries has for all types of handicapped persons everywhere is, in part, Methodism's acknowledgment of its 'World Parish' responsibility."

Women Urge Extension Of Trade Agreements

A spokesman for more than 1½ million Methodist women has urged Congress to extend the Reciprocal Trade Agreements program for another five years. "We have reached the conclusion that the whole future of experiments in economic aid in general and technical assistance in particular depends directly upon the future of world trade," said Mrs. Wallace N. Streeter of Washington, D. C. She appeared at hearings of the House Ways and Means Committee as a representative of the Woman's Division of Christian Service. She is secretary of its department of Christian social relations.

PRESENTING RARE NEW TESTAMENT MANUSCRIPT TO BOSTON UNIVERSITY: Dean John Zanetos of the Annunciation Greek Orthodox Cathedral, Center, presents to Boston University a valuable New Testament manuscript, gift of Archbishop Makarios of Cyprus, received by Dr. Muelder of Newton, dean of Boston University's School of Theology, left. The presentation was made at services during March at the University's Marsh Chapel. Looking on is Dr. Richard M. Cameron, right, of Concord, professor of church history at the School of Theology, who presided at the services.

—Boston University Photo Service

Producing Records For Folk Dancing

A folk dance orchestra held a recording session in New York for The Methodist Church. The group recorded tunes for Hungarian and Jewish dances, Southern mountain running sets, New England folk dances, and others. According to the Rev. Wallace Chappell, Nashville, staff member of the Board of Education's Division of the Local Church, The Methodist Church is the only religious group that has produced records for folk games and dancing.

Enroll 300 Families In New Study Plan

About 300 families have been enrolled thus far in the "Church School at Home" program, which was launched last Oct. 1 for families in the U. S. who live too far away from church to attend church school. The announcement was made by the Rev. Dr. Edward D. Staples, director of the department of Christian family of the Board of Education, Nashville, Tenn. The project has been described as "Sunday school by mail."

2,357 in Training Classes After Crusade in Cuba

A total of 2,357 persons enrolled in training classes for church membership as a result of a Methodist evangelistic crusade in Cuba January 28 to February 6.

In addition, 478 new members were received by the churches. Most of these had been in training classes before the crusade was held.

The crusade was conducted by 126 United States ministers, missionaries to Cuba, and Cuban ministers and laymen. Every province of Cuba was covered.

Those participating in the crusade made 6,571 evangelistic visits to homes. A total of 879 evangelistic meetings were held in churches and 304 in other places, including mission schools, cane fields, sugar mills, buses, and streets. Total attendance at all services was 76,662. Four hundred eighteen Cuban laymen were trained in visitation evangelism.

More Co-ordination Is Sought For General Board

The overlapping of efforts of general boards and agencies is causing serious concern in many of the churches, and the Methodist Board of Education is seeking better co-ordination of its efforts in the field of Christian education and in relation to the other boards.

This was brought out in two reports approved by the board in its annual meeting.

"A multiplicity of agencies, inadequate guidance from the *Discipline*, and uncontrolled effort toward expansion are proving to be a problem in the intelligent approach to Christian education," said one report.

The report was from the board's Division of the Local Church and was made by Bishop John Wesley Lord, Boston, division chairman.

In the form of a resolution, the report asked that "key persons in key places remain vigilant as to possible necessary mergers in the future to facilitate more adequately and effectively the ultimate goal of all our efforts."

It also said, "We endorse and commend the interboard agencies as they seek to effect joint action in areas of common interests."

Approve Constructive Use of July Fourth

The Methodist bishops have unanimously endorsed the movement to make July 4, 1958, a day of patriotic rededication and renewal. The action

as taken in their recent Council session in Atlantic City.

The movement was launched by the Theodore Roosevelt Centennial Commission as a recognition of the former President's dedication to teaching and exemplifying the responsibilities of good citizenship.

The plan, endorsed by high ranking religious, civic and industrial leaders, calls for reduction in Fourth of July sports and picnicking to permit a review of the foundations of freedom and for the acceptance of its responsibilities.

The "Call to the American People" which the bishops have approved, summons churches to ring their bells at intervals during the day and tower chimes to play America. Citizens' meetings are called for, editorials in the press and over the airways, dramatic programs, music and commentary all designed to enlarge appreciation of liberty.

"A day of remembrance and challenge" is what the commission seeks in its effort to restore the traditional emphasis in celebration of the Nation's birthday.

Bishop Oxnam Announces Retirement in Two Years

Methodist Bishop G. Bromley Oxnam of Washington announced here that he will retire in two years.

The bishop, a former co-president of the World Council of Churches, and long-time leader in the Protestant ecumenical movement, said that he will retire June 15, 1960, when the Northeastern Jurisdictional Conference of the Methodist Church convenes in Washington, D. C. The bishop will then be 68.

The 1960 conference will not only elect a successor to Bishop Oxnam, but will be called upon to elect three other bishops as well.

Bishop Frederick B. Newell of New York City and Bishop W. Earl Ledden of Syracuse, N. Y., also will retire at the time of the conference and their successors will be elected at that time. A fourth bishop will be elected to preside over a new episcopal area which will be carved out of the present Washington and Philadelphia areas of the Methodist Church.

Creation of the new area was voted at the 1956 Northeastern Judisdictional Conference but its boundaries have not yet been fixed. The Northeastern jurisdiction presently has six episcopal areas.

Committee to Conduct Nationwide Study

A nationwide study of the effectiveness of films and other audio-visual materials in the Christian education programs of Methodist churches was approved by the Curriculum Committee at its annual meeting in Nashville, Tenn., Dec. 10-12. For the study, 60 churches—10 from each of the six jurisdictions—will be selected. "Efforts will be made to get a good cross-section of the churches of Methodism," according to the Rev. Dr. Henry M. Bullock, Nashville, vice chairman of the committee and editor of church-school publications. The Rev. Bob J. Golter, Nashville, a staff member of The Methodist Publishing House, is to direct the project.

"Together" Receives Award

The Methodist Church's monthly family magazine, *Together*, has received a George Washington honor medal from the Freedom Foundation at Valley Forge, Pa.

The award was given for *Together's* pictorial on Katherine Lee Bates' hymn-poem, "America, the Beautiful," in its August, 1957, issue.

A nationwide reader-participation brought the magazine more than 12,000 color photos. From these, the most outstanding were chosen to illustrate various phrases of "America, the Beautiful." Full-color pictures are featured in every issue of *Together*.

Together is published at 740 Rush Street, Chicago. Leland D. Case is the editor.

Persons

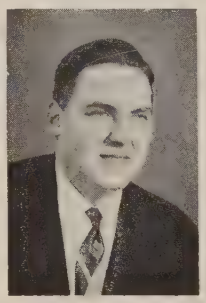
The Rev. Dr. Alan Walker, who recently returned to Australia from an 18-month evangelistic tour of the U. S. and other countries, has been named superintendent of the Central Methodist Mission in Sydney—oldest and largest church in the commonwealth.

The Rev. Dr. Nathaniel F. Forsyth, Nashville, whose retirement from the staff of the Board of Education was recently announced, will join the faculty of Athens (Ala.) College June 1 as chairman of its social sciences division.

The Rev. Dr. Glenn Olds, director of Cornell University's united religious work, has been elected president of Springfield (Mass.) College. A member of the Oregon Conference, he is a former chaplain of Denver University.

The Rev. Dr. Karl K. Quimby, chairman of the Religion in American Life board of directors for nine years, received a citation at the group's annual dinner in New York.

Everett R. Filley, 63, of Greenwich, Conn., a member of the Board of Publication, died March 21. He was senior vice-president of the Texas Oil Company and a trustee of the Brooklyn Methodist Hospital, Drew University, and Baker University.



The Rev. H. Burnham Kirkland, New York and Norwalk, Conn., who will leave the United States early in April to begin a year-long assignment for the Methodist Church in the Philippines in the fields of finance and the pastoral ministry.

The Rev. Dr. Myron F. Wicke, staff member of the Methodist General Board of Education, who will become dean of the college of arts and sciences at Southwestern University, Georgetown, Texas, effective Sept. 1.

Methodist Anniversary Vespers

Commemorating Ten Years' Advance of Methodism in New England under the Guidance of Bishop John Wesley Lord

JUNE 15 – 5.00 P. M.

Boston University Field
Boston, Mass.

20,000-30,000 Methodists
From New England

Bishop G. Bromley Oxnam

1,000-Voice Choir – Dr. James R. Houghton

THE GENERAL COMMITTEE

THE GENERAL EXECUTIVE COMMITTEE FOR THE 1958 METHODIST ANNIVERSARY VESPERS. Front row left to right: the Rev. J. Rex Shepler, Lynn; Dr. Forrest L. Knapp, Winchester; the Rev. James F. Quimby, Bethlehem, N. H.; Warren Carberg, West Medway; the Rev. John David Erb, Chairman, Boston; Alford S. Peckham, Lexington; the Rev. Willard C. Arnold and the Rev. Daniel A. Thurston, Holyoke.

Second row left to right: the Rev. Lawrence D. Porter, Portland, Me.; the Rev. Elwin L. Wilson, Brunswick, Me.; the Rev. Forrest L. White, Brookline; the Rev. Elmo F. Young, Newton; the Rev. George A. Warmer, Boston; Mrs. Harvey Erickson, Worcester; Mrs. Howard Knight, Nashua, N. H.; and the Rev. H. Daniel Hawver, Watertown.

Third row left to right: the Rev. J. Norman Barrett, Nashua, N. H.; the Rev. S. Blake Ellis, South Eliot, Me.; the Rev. W. Norbert Hill, Gales Ferry, Conn.; the Rev. Harvey K. Mousley, Providence, R. I.; the Rev. Ray H. Cowen, Andover, N. H.; and Arthur H. Charles of Portland, Me.

Members of the Committee not in the picture: the Rev. Edward F. Allen, Portland, Me.; the Rev. Clarence F. Avey, Springfield; Irving M. Barrows, Quincy; Mrs. David M. Bennett, Wareham; the Rev. Thomas R. Burns, Cranston, R. I.; John W. Colpitts, W. Roxbury; the Rev. Ben Conley, Boston; Warner C. Danforth, Woburn; Stanley Evans, Putnam, Conn.; Eugene Floyd, Brookline; the Rev. Vernon C. French, Jr., Franklin, N. H.; Jack Frost, Needham; the Rev. Alfred G. Hempstead, Augusta, Me.; Dr. James R. Houghton, Lynnfield Center; the Rev. Alfred H. Ives, Gardiner, Me.; Melbourne E. Jackins, Houlton, Me.; James A. Jones, Newton; the Rev. Howard P. Kellett, Cambridge; Russell W. MacLaren, Winthrop; Paul Moyer, Warwick, R. I.; Bertha A. Peppeard, Boston; the Rev. Ira J. Roberts, Worcester; the Rev. Stephen H. Smith, Cotuit; John H. Starie, Franklin, N. H.; James Stearns, Franklin, N. H.; Mrs. Chauncey D. Wentworth, Orono, Me.; the Rev. James L. White, Danielson, Conn.; the Rev. Elwin L. Wilson, Bangor, Me.; and Jack Wilson, Hingham.

The Impact of

The American City Upon the World Scene

by Bishop G. Bromley Oxnam

The survival of American civilization will be determined by the kind of culture developed in the American city. We live in a world in which colored men are rejecting the rule of white men. Bells toll for a civilization as well as for single men. Little Rock and Montgomery, and practices in Methodist churches of such a nature that, like employment notices, "White Only" might well be posted on the bulletin boards, constitute part of the answer to the question "For Whom the Bell Tolls."

Marian Anderson, once denied the right to sing in Constitution Hall, not by the Daughters of the Confederacy but by the Daughters of the American Revolution, stands today as the most effective ambassador of American freedom. She is the type of guided missile America should be firing into the world. The attitude revealed by the self-appointed guardians of so-called Americanism that is at once unAmerican and unchristian and that locked the doors of Constitution Hall to this distinguished artist must have shocked the Mothers of the American Revolution who knew that "all men are created equal" and are "endowed by their Creator with certain inalienable rights."

What clarion voice in The Methodist Church has been heard across the seas? General Conference has spoken, so too the Woman's Division of Christian Service, but the world does not know that Methodism regards segregation as a sin. Our Lord commanded us to love one another. We do not segregate those we love. Thus the racial issue becomes more than a social and economic and political question. It is a religious question. The coercive element in social groups of persons must go.

The world-wide restlessness of men manifest in nationalism and the insistent demand for political freedom is not due to the Communist. The American should take proper pride in the fact that our own Declaration of Independence, the demonstration of free government under the Constitution, with its Preamble and Bill of Rights, and the declaration of the worth of persons and the necessity of freedom have been creative factors in this restlessness. We should be proud of our contribution and never allow the world to identify us with the forces of reactionary feudalism.

The American mind is in large measure determined by the American city. It is here that the great periodicals and the books are published, the radio and television programs developed, the motion picture made. It is in the city that the governmental decisions are made and the financial and economic courses determined. The impact of the American city is immediate. Witness pony-tail hair-do's in Tokyo! It is impressive, and here the issue is, will the world be impressed by our social achievements or by our anti-social practices? It is imperial in the sense of exercising dominating influence.

Unfortunately, self-interest groups bring pressure to bear upon the Congress in demanding tariff protection that may destroy industries overseas, at the very moment an administration is seeking, through economic aid and technical assistance, to maintain and develop the economies of the free world. It is to be regretted that in the announcement of our foreign policies we have stressed that what we do is in our own national interest. From one point of view, this is a proper statement. Regrettably, however, the idealism that is present in American life does not reach the minds and hearts of men and women overseas when we talk of national interest. The recipient of economic aid and technical assistance takes us at our word and frankly says, "What they do is designed to save their own hides." He therefore lacks appreciation.

A nation that has been more generous than any nation in history following a war is looked upon as selfish. Our objectives should be stated in spiritual terms. The communist has no strategy with which to deal with the forces of the spirit. By definition, he rules out the spiritual. But we try to beat him at the very place that he is strongest, namely, in the realm of the material. Should we not speak more in terms of peace, justice and brotherhood and less in terms of massive retaliation and defense alliances? The latter are necessary. But what does the world think we mean when we condemn dictatorship in one statement and coddle up to lesser dictators for purposes of defense? Franco may be a "son of the Church" as the Pope called him, but he is no son of democracy. What do we say to the peoples of the world when they read the McCarran-Walter Act? Yesterday, the Statue of Liberty lifted her lamp "beside the open door." Emma Lazarus wrote her immortal lines. Congressman Walter's attitudes call for a revision that might read,

"Keep your tired and your poor,
Your exploited masses yearning to breathe free.
We fear the refuse of your teeming shore,
Keep them, the tempest-tos't from me.
Turn the key and lock the unfriendly door."

Church leaders have long called for the fullest possible exchange of students, scientists, educators and religious leaders. We rejoice in the President's recent but somewhat late challenge of similar nature. Let the F.B.I. watch for the saboteur and the subversive. Let the Russians come and see us. I am not afraid of the closest scrutiny. The lies of their propaganda would choke in their throats were their leaders to journey through our country and know our churches, our schools, our business enterprises, our labor leadership, our artists and our musicians.

We talk of free enterprise, and rightly, and I think with proper pride. But the world has eyes to see and ears to hear, and knows full well that we are facing serious issues. Personally, I do not wish the collective ownership or the democratic management of the principal means of production, distribution, and exchange that was advocated by the Socialist of a generation ago, but I must face the fact that there is something radically wrong with so-called "free enterprise."

I am fearful of stumbling capitalism as well as of creeping socialism. The truth is there are services to the nation that can be rendered more effectively by the people acting together. For instance, social security, the St. Lawrence Waterway, the Tennessee Valley Authority, our national parks. We reveal ourselves to the world as reactionaries when we continue to label such measures as subversive or as creeping socialism. Our task is to turn to the great problems of our free economy and find solutions to issues facing the railroads and the mines. A few more egg-heads in the automobile industry to supplant the blockheads who have designed our recent cars would be in our national interest.

Who are the madmen who build cars so long they cannot be parked and are hard to turn at corners, vehicles with hideous tail fins, full of gadgets and covered with chrome, so low that an average human being has to crawl in the doors and so powerful that no man dare use the horsepower available? We give the impression of a people luxury-mad and gadget-crazed. The London taxicab is a much more efficient, comfortable, durable car than is the American cab. The fact that the cars must be sold less on merit than on the basis of a seductive voice and abbreviated bathing suits is a case in point.

I rejoice in the achievements of American television and the occasional great program, in the bringing of national and world events into our homes, such achievements as the CBS World News Roundup at the close of the year; but I resent the brainwashing techniques to sell cigarettes with the ridiculous ditties singing the praises of flip-top boxes and filters.

There are those who say that the American press misrepresents the world. I wish the press could emphasize the 97 per cent of our American youth who constitute as fine a body of young people as the world has seen, rather than the 3 per cent who make the headlines in delinquency, but the press must deal with news. It stands as our great protection when it ferrets out facts and tells the world. Government has a tendency to develop a hush-hush policy and to assume the right, in the name of security to label any paper as "top-secret." The truth is, the church must take heavy responsibility for the facts.

If *Confidential* sells—and it will not be published if it doesn't—that is our fault.

The American city and its impact will be determined by what religion can do to the spiritual practice of the metropolis. Can we resolve the contradiction that lies in calling for a self-seeking and acquisitive spirit in order to elicit economic progress and the clear command of Christ that greatness must be determined upon service? Does the church really believe that the Kingdom of God can be realized on earth? That it can really come? Or does the church contribute to contemporary pessimism by mouthing a theology that pushes the Kingdom beyond history and turns to a so-called eschatology in the name of hope, which is in effect a surrender.

Are we pastors in fact to the decision-making man, the leaders of government, the men and women who carry the burdens of industry, the educators? Are we ready to face the fact that the political corruption of the city bears little correlation to the number of churches in that city? Some cities with many churches are politically corrupt. Is it not time for a reaffirmation of faith in man and in God, a clear recognition of the infinite worth of the person and the power of love as a cohesive force? Let us recognize that we are to be co-workers with God and His ends are always moral. Is there some way to remove the contradictory impression that moral leaders attribute to the world. When we think of India and China, of the high birth rate and of hungry children, the pressure of population on food supply, we are confronted by the obscurantist dogmatism of an unmarried hierarchy condemning planned parenthood in the name of morality and thus condemning those who see in planned parenthood a moral principle which enables us, to use an Indian phrase, to answer the question of "improvident births."

Is there some way to get a clearer and more united voice upon the part of the church as we deal with the pressing issues of economic aid, of technical assistance, of translating religious principle that we must bear one another's burdens into practical policy.

The Church must discover a way whereby the principles of religion shall be heard at the place decisions are made before it is made.

We need a new system of national accounting. What are the dollar losses that accrue to a nation that fails to develop the talents of its potential scientists, artists, musicians and writers? What are the losses that lie in the extensive use of the term "egg-head," by so-called practical men who must now turn to these very "egg-heads" for the answers to our scientific problems in the interests of security or the composition of economic issues.

David Lilienthal long ago proposed a spiritual advisory committee for the Atomic Energy Commission, but was turned down by so-called practical men who couldn't see the relation of the spiritual to the decisions that are to be made in this field. What entry in the asset side of the balance sheet is made to cover financial contributions of the Tennessee Valley Authority to the nation by its flood control dams that in this very year kept the entire valley from being inundated?

I have no objection to the President of General Motors receiving a reasonable bonus, I am a stockholder. But what kind of accounting is it that talks in terms of bankruptcy when somebody advocates fifteen thousand dollars a year for a good high school teacher? *End*

Methodism Assesses its Ministry to the City

by William W. Reid

Neither ice nor snow, nor sub-zero temperature, nor cancelled trains, nor grounded planes deterred more than 1,000 ministerial and lay representatives of city Methodisms from attending the "Second Convocation on Urban Life in America," held in Washington, D. C., February 18 to 20. They came from every state and from almost every major city of the nation to share their concerns for people in America's growing centers—and to share in relating their attempts to meet specific "needs" in city churches.

There were two major themes for the Convocation: "What the city does to people," followed by "What the effective city church can do *for* people." Each theme was presented in platform addresses, and then each was discussed in the two two-and-a-half-hour periods by eight separate groups. These 16 discussion groups (for a total of 32 sessions) gave opportunity to all convocation members to discuss the topics "in depth" and to share experiences across regional boundaries. Over each discussion a bishop presided, a pastor was discussion leader, another was a reporter, and there were designated resource persons and consultants. It is expected that the reports of the 32 groups will later be gathered together in an "idea" publication.

Bishop Glenn R. Phillips, of Denver, was general chairman of the Convocation; Bishop Marshall R. Reed, of Detroit, chaired the program committee; and Dr. Robert A. McKibben, of Philadelphia, was executive secretary.

What Some Studies Reveal

Preparatory to the Convocation, five separate studies had been made by as many committees on various "areas of concern" related to the city church and these are now available in pamphlets entitled, "Methodism in the Inner City," "The Downtown Church," "A Sense of Urgency," "Five Residential Churches" (a study of); "The City Church and Social Class." Some of the further research and long-range planning indicated in these studies is noted by Missionary Secretary W. Vernon Middleton:

"There is growing need for full discussions of ministers with common interests, special problems and unique types of churches. It is quite clear that a general discussion of the urban problem fails to give new guidance to our church leaders. We are now aware that the types of urban churches and ministries have different needs, and the call is for occasional conferences where pastors and officials of similar types of churches can share with each other. . . .

"We must admit that we have placed too much emphasis upon denominational patterns with too little attention to the specific needs and problems of urban residents. Our denomination is large and it is to be expected that a national program must be adapted to meet the actual needs of our people. This does not mean that we should cease to relate all Methodist people to the world-wide mission of the church. It does mean that such an emphasis should be seen in its proper perspective. . . .

"While Methodism shares with other communions a common inability to serve the inner city effectively, there are many successful downtown churches. In other words, the picture is not all one of failure. As we read the stories of our great churches we are amazed at their records. Many of these churches are characterized by the number of young men and women who are committed to full-time Christian leadership in the ministry or in the mission field. From these pulpits there come messages of hope, encouragement, and judgment on a generation which has lost its way morally and spiritually. We can be proud of our 'free' pulpits which remind men that they cannot live by bread alone, and that God cannot sanction injustice, greed and the withering prejudices which are loose in our world.

"Methodism, along with other Protestant denominations, has apparently found no effective approach to reaching people in apartment house areas or in areas where there are large housing developments. This does not mean that our churches which are contiguous to these areas have not made real efforts to be effective. On the contrary, such churches spend considerable time, energy and money to minister to these unreached people. . . .

"An often-described element in the urban scene is that of overchurching in specific communities. In many places there has developed an unhealthy sense of competition. Occasionally that competition is with other Methodist churches, but more often it is with the churches of sister communions. . . .

"It is inevitable that in a study of the urban field we must face the problems of race. There can be no doubt that race presents one of the very acute problems of mankind. Statistics

do indicate that the non-white population lives in our urban centers. Invariably church leaders attribute declining membership in inner city churches to the changing community, and more particularly to the interracial nature of the new population. . . . If we are to minister to all people we must seek to understand the inner conflicts and bitterness created in human lives when they are lived in an atmosphere of rejection."

This preliminary study of the changes, especially in northern and western cities, due to the influx of Negroes (and of Puerto Ricans, Mexicans, Orientals in some other centers) was borne out in the experience quite generally reported in the discussion groups. Certain new (and newly perplexing) facts and points of view were noted:

(1) even though the migration of Negroes to the North and West has been increasing at a rapid rate, there are relatively few churches available for ministering to these new residents. Apparently inclusive or interracial churches are not the final answers, if for no other reason than that interracial neighborhoods do not long remain such.

(2) in a questionnaire sent to over 1,000 officials of urban churches, the *majority*, but far from all, recorded a judgment that they *should* be willing to accept non-whites in their congregations. "This would indicate that part of the resistance to having all-inclusive churches comes from the clergy," it was pointed out.

(3) The Methodist Church has a peculiar relationship to all minority groups since it is active in all forty-eight states and the territories. It is one of the few denominations which has a very large number of Negro members. "Methodism has an unusual obligation and opportunity to demonstrate the reality of an all-inclusive church."

(4) related to, but far beyond, "race," is the "class distinctions" that too often mark one Methodist church from another. A "social class" here is used in the sociological meaning of a group of people who have in common approximate equality in income, in education, in possessions, in community prestige, or in standard of living. There seemed to be general consent to the statement that these often marked one church from another and deterred people of one "class" from feeling at home in churches serving another "class." (This view had its opponents also.)

(5) the number of "laboring" people, in the urban Methodist churches studied, were noted as small—and even those few as decreasing. "Is Methodism now serving a privileged class—and letting the descendants of John Wesley's earliest converts go to the 'sects'?"

Analyzing the "City Problem"

The rapid growth of "suburbia," taking out of the heart of large cities all but the poorest and the richest, has made new problems for urban peoples —including "new forms of segregation"; and this, in turn, has created difficulty for rural-developed Protestantism in communicating to present city congregations. This analysis of "what the changing city does to people and churches" was given the Convocation by Dr. James G. Ranck, New York City consulting Psychologist and member of the faculty of Drew University, Madison, N. J.

While cities grew successively in quest of safety, then of economic gain, and in more recent centuries because of cultural advantages, Dr. Ranck said, the current urban problems grow out of increasing density of population, plus the "mobility" which has come especially with the development of the automobile.

"Maximum movement in minimum space produces friction," he noted, "and when the objects packed together and trying to move are people, and the struggle becomes one for *lebensraum* and traveling room, the friction is not only physical but psychological. Frustration, aggression and hostility increase, and there is an enormous waste of psychic as well as physical energy."

Another Convocation speaker, and authority on city life, Dr. Meryl Ruoss, of the National Council of Churches, noted the present rapid growth of urbanization in America, and the staggering population figures that are predicted for the years just ahead.

"The growth of population and its redistribution face the Protestant churches with the necessity for sheer physical expansion unlike any period in its history in America," he said. "We should probably be adding at least 2,000 new churches a year just to accommodate population growth. Add to this the number of churches we need in places where people never lived before, and then the number of new churches needed where Protestants never lived before. Our bill for this expansion would be close to half a billion dollars annually just for land and buildings. Add another $75,000,000 for program and staff. None of this includes expansion of existing facilities. . . .

"One of the crying demands upon the Church in modern America is to produce an effective impact in our highly competitive society. This is not just a theological relevancy. At many points sheer physical presence is needed (e.g., urban renewal process, the legislative process). At other points qualitative leadership is imperative (e.g., the arts, evangelism of the secular). Our weakness and ineptness at helping people, individually and en masse, evolve coherent value systems at sufficiently high moral and spiritual planes to sustain a civilization in rapid transition has resulted in the typical characterization of 'too little, and too late.'

"We must respond to this challenge in terms of more staff and more budget at the local church level; denominational planning carried on within the framework of Protestant planning; an up-to-date concept of the world in which we live; a recognition of the revolutionary nature of our Gospel and a willingness to pay for the revolution."

What To Do About It

It was noted that—as always—it is easier to diagnose what is the matter with the city and the city church than to prescribe a "remedy." Indeed, there is no simple or single cure-all—because *people* and their problems are involved and conditions vary from city to city. But the discussion groups, as well as some platform presentations, brought out many suggestions—not findings. These will be considered in the months ahead in regional studies and discussions, and some general pattern and program may emerge.

Dr. Herbert E. Stotts, of Boston University, had worked with a panel in evaluating data from "city workshops," and had three concrete suggestions on which there seemed to be general agreement:

(1) A need for some regular channel for *sharing ideas* on church program and operation. "A great many churches are doing challenging and effective things in program planning. The greatest single weakness seems to be that the city church program is envisioned by church administrators

rgely in the perspective of yesterday's needs."

(2) A need to utilize *lay volunteers church staff members.* "There are great many more people in any ban situation than the paid staff rve adequately. Lay volunteers might ave desks in the church recognizing eir status, have regular office hours, eet with the church staff and be sted on the church letterheads."

(3) A need for a series of *special hools for urban pastors.* "Teachers the fields of social work, human retions, etc., should be recruited to each. Such schools should be conucted for a long enough period to ave academic status. If the ministers Methodism are to serve effectively the rapidly changing urban scene, ey must have all the expert and pressional help available."

"Now, more than ever, the church ust major in its historic role of beg a refuge to the weak and fallen, place of warm fellowship for those ho are stricken with the cold chill of neliness," noted Dr. Ray W. Ragsale, of Los Angeles. "This is the traitional role of the church, but it must e exercised in new ways in the urban ulture of our time. There must be an crease of skilled counselling servees, mental health clinics on the highst professional level, fellowship roups keyed to meet the needs of the nely, Alcoholics Anonymous groups, amblers Anonymous groups, Divorees Anonymous groups, Sex Deviates nonymous groups, and others meetg in the church, and the ministry of orship must be at all times sensitive the man, woman or youth who is riven into the doorway of the church y the sudden storms of life.

"The Christian strategy for the city ust provide for the church to be the onscience of the city more profoundly han ever before. There are those who ounsel the church to 'stick to religion' not knowing that religion is full f social explosives. When the city hurch forsakes its prophetic role, not nly is the church doomed but the city s doomed with it. The church must be he moral conscience of the city or the ity will become a cesspool of iniqity."

"Areas of Concern"

Four "areas of concern" of the hurch for the cities of America were utlined by Bishop Marshall R. Reed t the closing session of the Convocaion. What the modern American city oes to people; the millions who move and do not join churches in their new communities; the message which the church has for city people; and the new situations created by the movement of Negroes into northern cities: these were the principal "concerns" noted by the chairman of the Convocation's program committee.

"There is an impersonalism in the city, so that individuals are in danger of losing their identity," noted Bishop Reed. "The church is the one agent in the community that should be able to correct this tendency. Some churches are doing it through 'group dynamics' which is nothing more than a modern version of John Wesley's class meeting. And many families in the cities are finding their social life centering in the fellowship of the church. It is in the church that the children find their friends, and this fellowship gives them a sense of importance.

"We are concerned that so many Methodists move from one community to another, but they do not take their church membership with them to the new place of residence. They move into but they do not belong to the new community. Perhaps this is because Methodism is not a doctrinal church, and it is rather easy to join on mere affirmation of faith. We have not as a church exalted churchmanship. It may be that the new emphasis that Methodism is placing on theology will help to correct this.

"We should be more concerned than we are with the message of the city church. Through its pulpit ministry, the church inspires and helps people. Protestantism has placed the pulpit and its message at the center, and it is to be hoped that it does not lose this emphasis. From the pulpit there must come the prophetic ministry that makes its impact upon the contemporary life of our cities and of all our society; and from the pulpit there must come also the ministry of comfort and of inspiration to the people.

"The church must also be concerned with the shifting population, and especially with the fact that many thousands of Negroes are moving from the South into the northern industrial cities. We have to recognize two facts here: the Negroes cannot from their own financial resources and from their own trained men provide the churches and ministry that is needed by them in northern cities; and the all-inclusive church, caring for the needs of all races and peoples, is not as yet acceptable to the membership of many of our city churches." *End*

The Living Word

by Luther A. Weigle

"Bowels" in the New Testament

When Judas fell headlong, his body burst open and "all his bowels gushed out" (Acts 1: 18). This is the only New Testament passage which uses the word "bowels" in its literal physical meaning. In eight other cases it is used by the King James Version in the sense of affection or compassion.

The Greek word which the King James Version translates by "bowels" does not refer to the intestines specifically but to the "inward parts" or internal organs generally. Like the Greek word for "heart," this word was also used for the feelings and affections. It is translated "inward affection" by the King James Version in 2 Corinthians 7: 15.

In the English of 1611 both "bowels" and "heart" had this double reference to physical organs and to the emotions of which these organs were supposed to be the seat. Today only "heart" retains the double reference.

When Paul wrote, "Ye are not straitened in us, but ye are straitened in your own bowels" (2 Corinthians 6: 12), he meant "You are not restricted by us, but you are restricted in your own affections." When he tells the Philippians that he longs for them "in the bowels of Jesus Christ" (1: 8), it means "with the affection of Christ Jesus." Again in Philippians 2: 1 "bowels" means "affection."

In Collossians 3: 12 "bowels of mercies" is now translated "compassion"; and "shutteth up his bowels of compassion from him" (I John 3: 17) is "closes his heart against him." The short letter of Paul to Philemon comes alive with the substitution of "heart" for "bowels" in verses 7, 12, and 20.

The Greek verb derived from the noun which KJ translates "bowels" is used twelve times in the New Testament, and is always translated by the King James Version as "have compassion" or "moved with compassion." The references are listed in any good concordance.

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The Churches and Alcohol

The National Council of the Churches of Christ in the U. S. A. believes that the use of alcoholic beverages is a serious threat to the health, happiness, and welfare of many people and to the stability of families and communities. Although differences of conscientious conviction in relation to certain aspects of the alcohol problem exist among the churches of the National Council, the area of agreement is sufficiently large and significant and the problems so urgent as to demand the attention of the Council.

The churches share the belief that all men are creatures of God, accountable to Him for their conduct in all aspects of daily living. Created equal in the sight of God, they are one in their sinfulness, their need, and their dependence upon Him for forgiveness, restoration and renewal. God freely offers this grace through Jesus Christ and the power of the Holy Spirit who brings men to faith in Him. All Christian ethical decisions are ultimately grounded in this redemptive and restorative deed of God in Christ. Faith, the re-enactment of that deed in our lives, is the ground of meaningful existence, genuine community, individual fulfillment and the source of courage to live in the world.

On Ministry to Victims of Alcoholism

The churches share a pastoral concern for alcoholics, problem drinkers and their families. We recognize that once drinking has passed a certain point it becomes alcoholism, an affliction which cannot be met effectively by the unaided efforts of the victims.

Alcoholics are persons in need of diagnosis, understanding, guidance and treatment. They are especially in need of pastoral care and the divine love which the church can bring them. There need be no condoning of their behavior, but neither should a church permit its antagonism to alcohol to prevent its offering an effective ministry to alcoholics and their families. Ministers and churches should not be content merely to direct alcoholics to treatment centers.

The concern of the churches for alcoholics and their families is being shared increasingly by the community as a whole. We look to the member churches of the National Council to encourage the establishment and maintenance of clinics and other appropriate therapeutic facilities, when competently conducted, for the victims

Adopted by the General Board of the National Council of Churches at New York, Feb. 26, 1958

of alcoholism. We urge the churches to give any help possible especially to those organizations which seek to include the resources of the Christian faith in working toward the cure and rehabilitation of alcoholics.

The churches should disseminate such sound information as is now available concerning the understanding and counseling of persons with alcohol problems. The churches have a special responsibility to assist pastors to become more effective counselors in this field. They also encourage and undertake new work looking toward the more effective use of the resources of the Christian faith to reclaim problem drinkers and alcoholics.

We recognize the complex origins of alcoholism and excessive drinking in social pressures, emotional instability, bodily functioning and the nature of alcohol itself. We accept the fact that alcoholism is an affliction which requires treatment. We assert our conviction that the ethical aspects of the use of alcoholic beverages should be of deep concern to the churches and the community as they seek to help the victims of alcoholism.

On Alcohol Education in the Churches

Alcohol education in the churches should cover all aspects of the use of alcohol—drinking, drunkenness and alcoholism—and should be conceived in long-range terms. It should reach adults as well as children and youth. Each individual should be helped to an understanding of the problems arising from alcoholism, and an appreciation of the church's role as a redemptive fellowship in the lives of alcoholics and their families. Accurate, scientific and factual material intelligently graded and imaginatively presented, should be the basis for the churches' programs of education and action.

The aim of alcohol education is conviction and decision based on accurate knowledge and Christian ethical standards. It should clarify and explain the nature and strength of the pressures toward drinking and aid in the development of mentally and spiritually healthy people who can recognize, evaluate, and accept or reject pressures rationally and ethically as mature persons. Such alcohol education may result in a commitment to abstinence on the part of an individual or communion. It is more effective to win understanding than to coerce people. Alcohol education, while an object of special attention in some of the churches, is closely related to other programs of ethical and social concern.

On Alcohol Education for the Public

While the chief educational task of the churches is with their own constituency, there is also a Christian social responsibility for guidance of the general public.

The churches should encourage relevant public and private agencies to include in their work the dissemination of scientific and accurate information about alcoholic beverages. This relates especially to the public schools, public health departments and certain other public agencies. In their programs of alcohol education for the public, we urge the churches to co-operate with other groups, public or private, provided their basic convictions are not compromised in the process of co-operation.

On Social Control of Alcoholic Beverages

1. We have affirmed our belief in a vigorous program of continuing education based on the findings of theological and scientific research as the necessary means for developing attitudes toward and making decisions on the use of alcohol. If this education is to be effective as a social control, it must be motivated by moral concern, to which all religious groups in America can and should make their contribution.

The ethical concern of the Christian churches is an outgrowth of the transforming power of the gospel itself. Where men's whole lives are changed through the permeation of the gospel, there will be resulting change in all aspects of their living, including their conduct in reference to alcohol. It is the conviction of the Christian churches that widespread acceptance of Christian ethical standards provides the most effective means of social control.

2. We recognize that the alcohol problem is related to other social problems. Thus, another means of social control involves the removal of degrading social conditions such as poverty, disease, bad housing, poor education, and inadequate recreational and health facilities. Effective social control involves strengthening family life and creating a wholesome moral atmosphere. It involves providing mental health clinics, family case work agencies, and pastoral counseling programs as a means of strengthening persons emotionally and socially. Here again the healing, renewing power of the Christian faith must play its true role. Here also the whole social welfare program of the churches makes its contribution.

3. The churches' efforts, properly directed to the achievement of adequate programs of education, Christian reaching, and social renewal will make more effective whatever legal controls may be necessary. The general public must be protected from those whose drinking endangers others. The legal controls relating to beverage alcohol should be aimed to reduce its use.

Many kinds of legal controls have been advocated by member churches among which are the regulation of advertising of alcoholic beverages, local option, government production and sale, the use of public revenue from the sale of alcoholic beverages for the benefit of alcoholics and their families, and the limitation of places and hours of sale. There is wide agreement among the churches with regard to legal restraints on driving while under the influence of alcohol and on the sale of alcoholic beverages to minors.

Conclusion

The serious and complicated problems arising out of the use of beverage alcohol cannot be ignored. Christians should examine their own conduct in relation to alcohol. Our churches should be sure youth and adults are informed about the nature of alcohol and the problems connected with its use. They should do all in their power to strengthen their ministry to alcoholics and their families. Long-range programs involving research, education, Christian teaching and social action should be developed and carried through responsibly by the churches.

End

Missionary

by Warren C. Carberg

Mr. and Mrs. Fukada work . . .

Robert Mikio Fukada, 24-year-old American born son of a Japanese Methodist missionary and a student at Boston University School of Theology, has dedicated his life to increased understanding between war-torn Nippon and the United States.

Working with him with this goal in mind, is his bride, the former Laura Ruth Allen of Wichita, Kans. The young theologian is known on the campus as "Bob." Many of his classmates are acquainted with the excellent Sukiyaki and other Japanese dishes which he prepares in his little dormitory apartment at 17 Yarmouth St.

Born in Riverside, Calif., he is the son of the Rev. James Tanetsudu Fukada, Methodist missionary to Japan.

Although his American birth makes him an American citizen, the young theologian says that, like Paul, he "would rather think of myself as a citizen of heaven than of any particular nation."

"I am proud of the fact," he said, "that I was born in the United States and am a citizen of this great nation. But, at the same time, I cannot resist my love for Japan, which has given me so much."

When he was four years old, his parents decided that their task lay in Japan and of course he returned with them. His father worked for Dr. Toyohiko Kagawa, world-famed Japanese Christian leader, with whom both his father and mother had a close association since their youth.

They directed a settlement work and church in an industrial slum district of Tokyo. In 1944 American B 29's destroyed the entire work. Both Bob and his sister attended a Japanese school until bombings forced their evacuation to the country.

Although the end of the war did not end the struggle with starvation and hard physical labor, even for the children, he believes that it did something for the Japanese Christians.

"My father was one of the first to rise up with Dr. Kagawa. He started a settlement dormitory for the homeless and for the overseas returnees who were literally penniless and without possessions. This work was our family project. We all took part."

At the end of the war he was a pupil in the Jiyu Gakuen (School of Freedom). They were assigned to the project of helping to clear the grounds of the Imperial palace of bombing rubble.

The 550 high school pupils and the 154 grammar school pupils labored arduously to complete the work. When it was done they were presented with a cake on which blossomed the symbol of the Japanese imperial family—the chrysanthemum.

The Fukadas lived in a dormitory housing more than 200 people. Here they first organized a nursery.

Next a Sunday School was estab-

. . . and have tea together

To Japan

ished for the children. When the parents saw their children enjoying "Christian stuff," even though they were Buddhists and Shintoists, they became curious.

When the church was organized it made remarkable progress as the center of the settlement. These tired, confused, unhappy people found joy and comfort, and courage and hope in Christianity.

In 1949 Bob returned to the United States alone to continue his education. He supported himself while at Palo Alto High School in California by washing dishes five hours a day. After his graduation in 1952 he was able to continue his education at Baker University at Baldwin, Kans., where he first met his wife, Laura.

She received her B.A. in religious education from that institution in 1954. The same year he was drafted and assigned to the Army as an interpreter. His wife was able to serve at the same time as a one-year missionary in a Methodist mission school in Yokohama, Japan, as an English teacher. They were married in the Rev. Mr. Fukada's church by Dr. Kagawa in 1955.

One of his tasks was to advise Army officials on GI marriages. It was his duty to assist in screening out prostitutes, criminals and girls of dubious political background. This time-consuming and tedious waiting period was valuable.

However, it has not prevented many GI marriages from floundering on the matrimonial reefs. In Japan native girls are attractive to their GI suitors. But seen against the contrasting American social background they lose much of their attractiveness.

There is a lack of a general basis for understanding. The language barrier makes communication difficult particularly for the bride. She finds herself in a morass of homesickness, frustration and despair. Some seek a solution for their difficulty in divorce. A few commit suicide. Some adjust to their new environment and find happiness.

In an even more difficult category are those Japanese girls who marry Negroes not realizing that in parts of the United States there exists such evils as racial discrimination and segregation.

The large number of GI orphans constitute still another serious social problem.

These children are "different." They are neither American nor Japanese in appearance. What is to be done with this new group of future citizens in whose bloodstreams are mixed the Orient and Occident?

There are requests for adoption but the foster parent must have the patience to deal with Japanese red tape compared with which the American variety is simplicity itself.

"My desire has always been to do Christian work," Bob explains. "Through my experiences in Japan, I am strongly convinced that what Japan needs is an active, down-to-earth Christianity, and I feel that the best way to bring this about is to make the Christian ministry and social service close partners. This is our goal." *End*

Pentecost

by the Rev. James W. Kennedy, D.D.

On Ascension Day, our Lord left His earthly ministry in the hands of those few frail reeds, the disciples, who at the moment were faltering and unsure of what to do. Jesus pulled them to attention with a final word of authority. "Ye shall receive power when the Holy Spirit is come upon you." (Acts 1: 8 R.S.V.) On that first Ascension Day Jesus promised His followers that there would be a great outpouring of the Holy Spirit. The record proves it happened just ten days later as the Christian community of Jerusalem was gathered together for prayer and worship.

The Holy Spirit descended upon them and they were renewed and revitalized, filled with power to proclaim God's Word with persuasive conviction that Jesus was God's Christ, and that His Spirit was with them. From that moment things began to happen and the Church lived in the certainty that it was filled with the Holy Spirit who empowered the members and gave them ability to heal and to cast out demons, directed them in the appointment of leaders, initiated missionary enterprises, and sustained them in persecution.

It all began when the Spirit of the Lord carried those at Pentecost, especially Peter and Stephen, beyond themselves. They didn't know that they could do what they did. But by the help of the Holy Spirit, Peter had an eloquence he had not shown before, and Stephen spoke out boldly and prayed for those who stoned him.

We declare and teach that on Pentecost the Church was born. This in a sense is true, although the foundations had long been built. But this was the real, primary and enduring result of the Spirit's coming. The

power of the Spirit was manifested in the forming of the Church, which is "Holy because the Holy Spirit dwells in it."

The Church is a unique society because it shares a new and common life and love. The Church is one in Christ, it continues steadfastly in the apostles' teaching and fellowship, and speaks the Word of God with understanding so all men can hear in their own "tongues the wonderful works of God."

God has sent the life-energy of the Eternal flowing through the fellowship into the lives of the believers. That is the meaning of the power of the Spirit. By this Spirit men and women become reconciled to God and are made new creatures. But the members of the fellowship must *make a personal response to the God whom Christ reveals* and, as they do, they know that God grants them powers of His Spirit to accomplish with Him His saving purpose for the world.

Pentecost, or Whitsunday, with its red symbolizing the tongues of flame, comes with rushing power and might on a Sunday in Church under the inspiration of prayer, praise, Scripture reading and song.

But the power seems to drain out of us quickly, all of a sudden, and we become like a dead battery. The secret, which is no secret, is the fact of intense concentration in that one place where the disciples were gathered with one accord. That is the major point of it all—concentration. Power comes through concentration in prayer and supplication, with expectation and faith, ready for the inflow of God's Holy Spirit with power, and its overflow, even as at Pentecost.

Take concentration as it affects the art of loving, and the need for it as the failures of love become manifest. Dr. Erich Fromm, a distinguished psychiatrist, has this to say:

"Concentration is a necessary condition for the mastery of an art. Anyone who has ever tried to learn an art knows this. Yet concentration is rare in our culture. On the contrary, our culture leads to an unconcentrated and diffused mode of life, hardly paralleled anywhere else.

"If one wants to become a master in any art, one's whole life must be devoted to it, or at least related to it—practicing discipline, concentration, and patience throughout every phase of his life. . . . If one is concentrated, it matters little *what* one is doing; the important, as well as the unimportant things assume a new dimension of reality, because they have one's full attention."

The disciples "continued . . . in prayer and supplication" and searched the Scriptures daily to discover how they might be fulfilled. When they "were all with one accord in one place" this power came. Our divisions, our lack of power, point to a slipshod devotional life, a lack of concentration on God's Holy Word, obedience of our Lord's commands, and to an undisciplined life. But the exceptions to this picture give us hope. . . .

The Holy Spirit helps make us whole and complete, filling the chinks in our spiritual armor, correcting defects in our character, solidifying our belief into one unassailable bulwark. The Holy Spirit "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And this is done within the Fellowship, the *koinonia*, which is a new name for a new thing, "community of spirit issuing in community of life," because the Holy Ghost dwells in it and sanctifies (makes whole, completes) its members. The power of the Spirit was manifested first in the experience of this company of men and women concentrating on Jesus' promise, "ye shall receive power."

Pentecost may never be repeated in us in the same way as recorded in the Acts, but through the fellowship (the *koinonia*) we shall receive installment of His power, an "earnest of the Spirit," and shall be helped to grow in wisdom, in faith and in witness to whatever we have received of this power.

Dorothy Sayers, who turned from creating mysteries to penetrating a greater mystery, spoke truly when she said: "the average Church member is about as well-equipped to do battle on fundamental with a Marxian atheist or a Wellsian agnostic as a boy with a pea shooter facing a fanfare of machine guns."

I have often been in this situation, unable and ill-equipped to bear strong witness for Christ. The only remedy is to prepare by the help of God's Holy Spirit to "be ready always to give an answer to every man that asketh you (or badgers you or argues with you) a reason for the hope that is in you."

The only way anyone can be theologically and intellectually adequate is by the power of the Holy Ghost for He shall lead you into all truth. The disciples received power only after long apprenticeship under Christ, the acceptance of His Lordship and the continuing practice of prayer, faith, and mercy. I recall a man in our Richmond, Virginia, Friday luncheon group who asked, "Why can't I receive power, like the early disciples did, and do the same things because of it, like Peter and Stephen?" Our Lord said, "*You shall* receive power," but He added, "*when* the Holy Spirit has come upon you." (R.S.V.) How did *they* prepare to receive Him? How do *we?* This man wanted the power to work miracles. But the meaning of "power" in this context is the power of God within mediated to others through us.

The big word is concentration. The discipline of devotion demands it. The training for spiritual battle demands it. The very act of love toward others demands it.

Whatever interpretation we may give to the prophetic outpouring of the Spirit and the ecstatic speaking on tongues or strange languages, it seems certain that the Spirit descended upon laymen, ordinary men and women, who became channels for God's voice without much arguing about its nature or splitting hairs about doctrine with "diversities of gifts but the same Spirit."

The Spirit comes as a blessed disturber to people as individuals and as groups. The personal habits and social customs that were thought to be fixed are changed, not merely because "those who would turn the world upside down have come," but because the "free, life-renewing Spirit invaded this world from outside," and men resisted it no longer.

James Thurber has done us a great service in writing his story of "The Wonderful O." He attempts to show what would happen if just one vowel, O, were removed from our equipment for speaking, writing, and singing what is on our minds. Even God would go. In this rather ridiculous little story, Thurber points out how the elimination of one key letter—"the abolishing of everything that is called by a name with an O in it, O-bearing books and places and people"—can result in the same confusion of speech as at Pentecost as the disciples "began to speak with other tongues, as the Spirit gave them utterance."

(Continued on page 24)

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(Continued from page 23)

In the language of religion the O is the perfect circle, without beginning or ending, symbolizing the perfection of God and therefore essential for Christian life and speech. For us the Holy Spirit has restored the O to our every day language.

With the O restored "We do hear spoken in our tongues the wonderful works of God." The Spirit is to the divine life what blood is to physical human life, essential for activity, thought, and personal relationships. It is "a continually vitalizing and energizing force, to which the apostle Paul assigns the attributes of personality because the effects of His presence correspond so widely and so closely to what was known of self-consciousness and self-direction of Christ." But it doesn't come automatically. It comes only by a personal surrender of will and way to Him.

"At the Tower of Babel all the tongues were confounded, and as a result men could no longer understand one another as they all spoke different languages. This confusion is now brought to an end by the language of God, which is universal and intelligible and the only means of mutual understanding among men. And the Church is the place where the miracle happens."

The 1957 Pentecost message from the seven Presidents of the World Council of Churches declared that "men of themselves have not the power to do the good they know they ought to do," but the power does not come until men are ready to consecrate themselves fully to the service of Christ and become "willing instruments of His saving work."

"Whitsunday comes to tell us that the one and only way in which our weaknesses can be transformed into strength is by receiving the lifegiving Spirit which turned disappointed disciples into courageous witnesses."

We must show the nations that there exists a people of God which lives in the strength of the Holy Spirit. "Ye shall receive power when the Holy Ghost has come upon you."

When we are ready to concentrate on completing our Christian life and developing our God-given potential; when we face a difficult task ready to ask and receive God's help for doing it; when we are willing to allow God's spark to ignite us; then the promised power will be received "not many days hence." *End*

The Problems of Marriage

Married couples with large incomes have more "difficulties" than couples with small incomes, according to a Boston University sociology professor.

Dr. John T. Greene of Reading, Mass., assistant professor of sociology and professional marriage counselor, who spends five to ten hours a week counseling students in his marriage courses, said that "money difficulties arise about the use rather than the amount of money. And people with large incomes have more conflicts over money. With a small income, couples know they have to be cautious about spending. But with a large income, conflict arises over how to spend the money."

In addition to financial problems, mother-in-law conflict is the most common complaint of married students taking Dr. Greene's marriage courses. "There are more cases of mother-in-law than father-in-law problems and more cases of daughter-in-law versus mother-in-law difficulties," he reported.

Other problems cited by married students when conferring with Dr. Greene are:

"Lack of companionship for women.

"The role conflict—the conflict between authority and division of labor. Who is the boss and who does what?

"Personality incompatibility—some cases which are caused by one mate wainting an extremely close relationship and the other threatened by it, and other cases caused by emotional immaturities.

" 'Sex.' (He underscored that not merely the physical aspects of sex but what sex symbolizes to the student causes problems.)

He added: "Lack of social life and too much housework for the wife.

"Discipline of children and in interfaith marriages, the children's religious upbringing.

"Adoption in cases where there are no children.

"Alcoholism, which is usually a sympton of other difficulties."

Engaged couples also have problems. "Parental disapproval tops their list," says Dr. Greene. "This may be due to one of the couple's age, personality, social background, financial status or ethnic background."

Other problems of engaged couples are:

"Not knowing if they are really in love, or capable of love.

"Whether to marry while in college or before induction into the military service.

"Incompatibility of temperament and personality.

"Whether to have children soon after marriage, particularly if the couple is going to stay in school.

"Pre-marital pregnancy and whether to get married or not.

"Religious differences." (Dr. Greene said that there are apparently fewer interfaith engagements among students taking his course than for the country as a whole.)

"The need for information about sex and should the girl continue work after marriage?" he added.

Dr. Greene explained that counseling "is a relationship designed to help people think through their problems, look at the alternative solutions and come to a solution with which the parties involved will be secure.

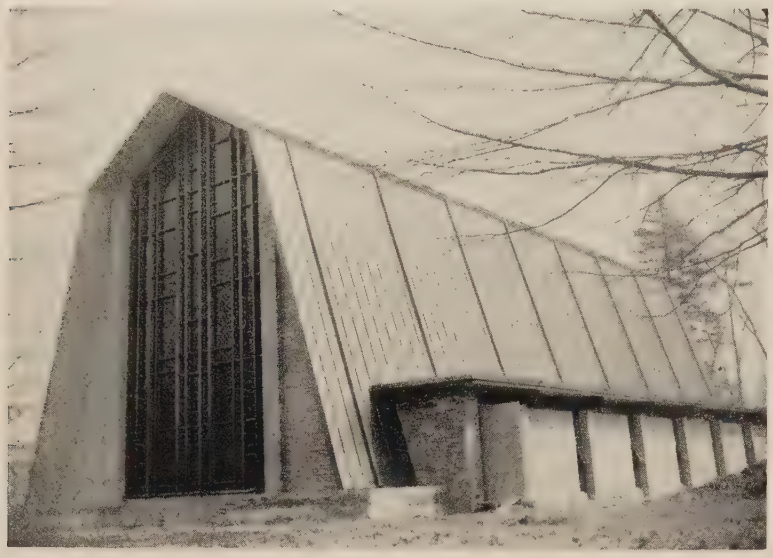
"The counselor never makes a decision for the couple." He added that marriage counselors can usually save a marriage.

He mentioned ten factors, found in research studies and clinical counseling over the past 25 years, to be most predictive of marital success:

1. "The happiness of the parents' marriage."
2. "Adequate length of acquaintance, courtship and engagement."
3. "Adequate sex education in childhood."
4. "Personal happiness in childhood."
5. "Approval of marriage by parents."
6. "Engagement adjustment."
7. "Ethnic and religious similarity."
8. "Higher educational and social status."
9. "Mature and similar chronological age."
10. "Reasonable amount of harmony and affection between parents and children during childhood." *End*

Area Churches

NEW CHURCH IN DANVERS



EXTERIOR OF THE NEW METHODIST CHURCH IN DANVERS which was consecrated on Sunday, March 30. The copper-sheathed roof pitches sharply to the ground. A central point of interest is the 38-foot high stained-glass cross. The church was designed by Architect John A. Carter of Nashua, N. H.

—Photo courtesy of the "Boston Herald"

YOUTH DAY AT WESTFIELD

YOUTH DAY AT FIRST METHODIST CHURCH, WESTFIELD, MASS. Pictured, left to right, are Albert Riberdy, adult advisor for Westfield Church Methodist Youth Fellowship; Roger Ring, president of Westfield Church MYF; Jeanne Vance, president of Massasoit sub-district MYF; the Rev. Forrest L. White, Conference director of youth work; and the Rev. H. Newton Clay, pastor of First Methodist Church, Westfield.

Bishop John Wesley Lord consecrated the strikingly modern HOLY TRINITY METHODIST CHURCH IN DANVERS on Palm Sonday, "to the glory of God and the service of man" before 1,170 worshippers.

The solemn consecration brought to realization five years of planning and of hard work by the pastor, the Rev. Donald E. Paige, and by the people of the church.

Bishop Lord preached at both the 9.30 and 11 A. M. services to overflow congregations. The modern church has a copper-sheathed roof of gambrel type which pitches sharply to the ground. A lofty and expensive stained-glass window fills the triangle at the front.

The nave is dominated by a 38-foot high stained-glass cross, designed by the noted artist, Robert Sowers of New York. The new church has a seating capacity of 272 in the nave and 40 in the chancel. Many of those who attended the services of consecration sat in the fellowship hall and heard Bishop Lord over loud speakers.

Included in the new church building is a choir room, a nursery, seven Sunday School rooms, a kitchen, the minister's study and offices.

Also participating in the services of consecration were the Rev. Albert S. Adams of Philadelphia, division of National Missions of the Methodist Church; the Rev. Willard C. Arnold, superintendent of the Lynn District of the New England Conference of the Methodist Church; and the Rev. Charles D. Hoyt, assistant pastor. Donald B. McIlvin, president of the trustees and chairman of the building committee, presented the church for consecration.

Chrysler to Buy Church

The 98-year-old METHODIST CHURCH IN PROVINCETOWN, MASS., second oldest in the town, will be sold to Walter P. Chrysler, Jr., for $40,000. Mr. Chrysler will transform the church into an art museum.

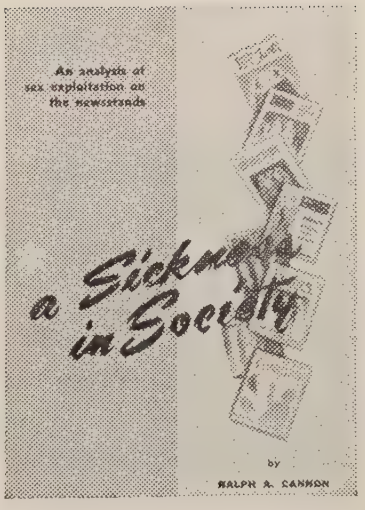
Decision to sell the church was made by a majority of its members, despite strong protests from some parishioners and other residents.

The Rev. Gilman Lane, pastor, announced plans for constructing a new church at a cost of $119,000.

New Building Dedicated at Salem, Mass.

NEW EDUCATION AND FELLOWSHIP BUILDING OF WESLEY METHODIST CHURCH, SALEM, MASS., dedicated in March.

GROUP PLANNING DEDICATION OF NEW EDUCATION AND FELLOWSHIP BUILDING OF WESLEY METHODIST CHURCH. Seated, left to right, are Theodore A. Holland, president of Board of Trustees and chairman of the Program of Progress (building fund); the Rev. Alan H. Moore, pastor; Mrs. Theodore A. Holland, treasurer of the building fund; Warren E. Hatt, chairman of property committee; Mrs. Harold J. Roundy, chairman of kitchen committee; Mrs. Howard Durland, president of the WSCS; and Miss Bertha A. Schneider, chairman of the Commission on Education. Standing, left to right, are Myron D. Moulton, lay leader and church school superintendent; Robert W. Smith, member of building committee; and Wesley Rowe, president of the Men's Class and chairman of the dedication dinner. Absent when the picture was taken were Peter Copelas, chairman of building committee, and Howard Durland, chairman of the furnishings committee.



The problem of obscene and pornographic publications found on the present-day newstands is analyzed in readable style in the pamphlet, "A Sickness in Society," by the Rev. Ralph A. Cannon.

"A Sickness in Society" resulted from a research project sponsored by the *South Carolina Methodist Advocate* and was first reprinted by the South Carolina Christian Action council. The author, who is chairman of the research committee of the Churchmen's Commission for Decent Publications has revised the pamphlet for the present edition.

This analysis of sex exploitation is the result of a two-year investigation of the contents of the magazines on the newsstands. The 11 different categories of periodicals examined included the "entertainment" magazines, "romance" or "confession" magazines, "expose" publications, "pin-up" magazines, pocket-sized "picture-news" periodicals, men's "adventure" magazines, detective periodicals, "cartoon and cheesecake" booklets, nudist journals, "figure study" magazines and the "male art" periodicals.

"A Sickness in Society" not only deals with the varieties of obscene publications, but the art work, advertising and obscenity law confronting the people in every American community today. Order from: TEM Press, 100 Maryland Ave., NE Washington 2, D. C.—$.25 per copy.

Youth Considers

The Space

A CAR WITH A BOTTLE of alcoholic beverage in front of it was created at the recent New England Conference Senior Youth Mid-Winter Institute to represent the spring action project of the New England Conference Methodist Youth Fellowship, "Christian Action on the Highway." Shown, left to right, are Mrs. Warner C. Danforth, Jr., from Wesley Methodist Church in Framingham, Mass., Dean of Girls; Lloyd Lee Lavender of North Quincy, Mass.; and Ziedonis Skobe of Malden, Mass.

ONE OF THE INTEREST GROUPS WAS THE CHOIR under the direction of Miss Betty Shaw of Wesley Methodist Church in Gloucester, with Mrs. Gary Holthaus of Reading as accompanist, the choir provided music for chapel periods and the communion service.

"Christian Courage in A Space Age" was the theme of the recent New England Conference Senior Youth Mid-Winter Institute at Rolling Ridge, North Andover, Mass. Approximately 80 high school students spent their winter vacations at the week-long Institute.

The emphasis during the week, which had "The Voice of God is Calling" as its theme hymn, was on helping young people realize the importance of standing up for their Christian convictions as individuals in an age when there is pressure on them to conform.

To achieve this purpose a program of study was followed which centered about the Methodist heritage. The young people spent one hour in study each day, using textbooks and other study materials, in preparation for hour-long class periods on the following topics: "Life of John Wesley," "Life of Paul," "How to Study the Bible," "Methodist Beliefs," and "How Can I Know What Is Right?"

Another highlight of the week was the meeting of interest groups each afternoon in the areas of newspaper-work, news broadcasting—which centered around the development of a news broadcast each day—choral singing, informal dramatics, opportunities for service, recreation, and Methodist Youth Fellowship program techniques.

Recreation featured snow sculpturing and tobogganing, and the week's space age theme also served as a theme for a party.

Chapel periods were conducted each day by the young people who made

Age

at mid-winter institute

use of music, visual aids, periods of silence, *John Wesley's Order of Morning Prayer,* and a dramatic interpretation of the Lord's Prayer.

In addition, daily vesper services were held. Each evening at the sound of the bell the Institute settled into a period of silence and meditation. Meditations based on the religious experiences of John Wesley were made available in the chapel.

Another aspect of the program at the Institute was the Holy Club, composed of the young people and the counselors who met at the beginning and again at the end of each day. The meetings were based on two questions: in the morning sessions, "What are you going to do with this day?" and in the evening meetings, "What have you done today?" Personal problems were discussed and devotional experiences shared.

Evening programs included a communion service; a Japanese banquet with Mrs. Ruth Browning, returned missionary from Japan, as speaker; the Rev. J. Rex Shepler of St. Luke's Methodist Church in Lynn presenting a lecture and showing colored slides on "New England Methodism"; and a program built around the Conference youth project, "Christian Action on the Highway."

The week came to a close with a dedication service, during which the young people dedicated themselves to full-time Christian service, made decisions for the first time to follow Christ, and rededicated their lives to Christ and his service.

A SUBJECT FOR SNOW SCULPTURING was John Wesley, whose life was a point of emphasis during the week. Creating this work are Susan Blunt of Quincy, Mass., and George French of Essex, Mass.

REFLECTING THE THEME of the Institute—"Christian Courage in a Space Age"—is this snow-sculptured rocket drawn by a truck. Pictured from left to right are David Erwin of Franklin, Mass.; Alice Lombard of Fairview, Mass.; the Rev. Forrest L. White, Dean of the Institute; and Bradley Story of Essex, Mass.

Unto Thee, O God

by Georgia Harkness

How Does Your Garden Grow?

So when the plants came up and bore grain, then the weeds appeared also. . . . The servants said to him, "Then do you want us to go and gather them?" But he said to them, "No; lest in gathering the weeds you root up the wheat along with them."

Matt. 13: 26-29

Two ideas are jostling each other in my mind as I write these words, and I do not think they are unrelated. The above passage connects them. In California the sleeping bulbs and the seeds that have been planted are up and flourishing. But so are the weeds! It is nip and tuck as to which grows faster, and every time I go out to work in my garden, the point of the parable becomes evident.

It is also true that various new ideas—or old ideas in new forms—are being disseminated, and it is not always clear how to distinguish good growth from weeds. There is the Billy Graham Crusade, soon to open in San Francisco. Not all weeds, surely, but is it all good growth? We must hope so, and wait and see. There is the spiritual healing service that I attended recently, addressed by a deeply committed Christian physician who believes that *every* form of physical illness can be cured instantaneously if one has absolute faith. I hesitate to agree with him, knowing the tragic bitterness of unanswered prayer in some lives; yet I do not want to discredit the possibility or the proved actuality of healing through faith and prayer. There is talk of the application of parapsychology to religion and of spirit communication with the deceased. I cannot deny its possibility; yet my own faith in personal immortality finds greater reassurance in the words of Jesus, "Blessed are those who have not seen and yet believe."

What shall we do with these "seeds"? *Some* weeds, if they are choking out the good growth, must be eradicated. But there are others that had better be left, lest what is precious be destroyed with them. When in doubt, wait.

Teach us, good Lord, to know what is of Thee, and in this faith to work and wait. Amen.

Collective Bargaining

Adopted by the General Board of the National Council of Churches at New York, Feb. 26, 1958

We recognize the right of both employers and employees to organize for collective bargaining, and in connection with employees we believe that it is generally desirable to do so.

In all transactions between labor and management we believe that the following basic requirements should be met by both:

(a) There should be a compelling sense of responsibility for the public interest and for what is mutually fair and just.

(b) There should be a willingness to bargain collectively and in good faith and to refrain from violence.

(c) There should be recognition of the fact that in the collective bargaining process negotiation requires the existence of recognized entities, each respecting the right of the other to exist.

(d) There should be fidelity in the observance of agreements mutually entered into.

(e) There should be adherence to procedures agreed upon in advance for the peaceful settlement of issues that arise in the interpretation and application of the terms of a contract.

(f) Precautions should be taken by each side to refrain from exerting pressures, the intentions or consequences of which would be a violation of the terms of contract.

(g) The interests of the consuming and general public should be protected against possible abuses through employer-union collusion in matters of prices and trade practices.

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Dedication Set for Alaska Methodist College

The campus of the proposed $5,000,000 Alaska Methodist College in Anchorage will be dedicated during the week of June 29. The Rev. Fred McGinnis, superintendent of Methodist work in the territory, said more than 100 leaders of Methodism are expected to attend the ceremony.

Mr. McGinnis said the college's board of trustees will meet April 24-25, here or in Seattle, Wash., to review building plans for the project.

In Jan., 1957, the Methodist Division of National Missions approved a charter and board of trustees for the college. A project of the denomination for about 10 years, the school will be the first church-related, four-year liberal arts college in Alaska.

Television and Radio

"Talk Back" Series Gets Under Way

The Television, Radio and Film Commission of The Methodist Church has arrived at a new type of program format to be inaugurated in "Talk Back," a series of thirteen half-hour programs, which is scheduled to appear in a TV community in each annual conference beginning in October, 1958.

The format will consist of a dramatic presentation of a real human problem or need, followed by a live discussion of that need from the standpoint of the relevance of the Christian faith. The live portion is to be produced in the local communities. The plan is that viewers will have an opportunity to respond through discussion of the need with their families, friends, business associates, pastors, etc. A pilot program was produced in eight communities last summer, with encouraging response.

This new approach is the result of research and evaluation of "The Way" series released by TRAFCO in 1956 in co-operation with the Broadcasting and Film Commission of the National Council of Churches of Christ in the USA.

Through the study, TRAFCO arrived at the following two concepts: (1) television makes its impact at the community level; (2) communication is not completed until the viewer makes response to the message presented.

In order that this format will be effective, an intensive training program for conference and community leaders in the area of TV has gotten under way.

"Talk Back" was chosen as the title for the series to convey the idea of two-way communication which the series is intended to develop. William H. Starkey, in charge of news film for the American Broadcasting Company's television network, is on a six-month leave of absence to serve as producer of the films for "Talk Back."

TRAFCO Has Annual Meeting

In addition to formulating plans for the production of "Talk Back," TRAFCO, in its annual meeting, also:

—reported that a study is in progress looking toward the possibility of doing a film on Francis Asbury, America's pioneer Methodist bishop.

—reported that 50 new technicolor prints of the John Wesley film have been placed with the Methodist Publishing House, replacing those used previously. To help smaller groups, the film now can be rented in two parts. This allows groups to pay half the established rental amount when they order one part and half when they order the second.

—heard that all but four of Methodism's annual conferences in this country have a TRAFCO chairman or someone serving in a similar capacity. Many of the conferences have TRAFCO commissions, and about 1,400 churches have local chairmen working in this field.

—elected as a commission member-at-large J. Herbert Orr, Opelika, Ala., president of Orr Radio Industries and TRAFCO chairman of the Alabama-West Florida Methodist Conference.

—elected the Rev. John Clayton, Nashville, as associate director of program and production on the staff. He has been supervisor of production.

—voted to join other denominations in helping the National Council of Churches meet its share of the production costs of the NBC network Sunday afternoon TV program, "Frontiers of Faith," $10,000 being appropriated for the purpose.

"Martin Luther" Released for TV

"Martin Luther," the full-length dramatic film on the leader of the Protestant Reformation, has been made available for TV sponsorship by stations, commercial advertisers or church groups anywhere in the United States and Canada. The motion picture had its first public showing five years ago.

When "Martin Luther" was presented on the air for the first time in a test showing last April in Chicago, over half the viewing public tuned in, according to an audience measurement rating by the American Research Bureau.

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Dilemma and Diplomacy

by William J. Cook
Field Director,
The Church Peace Union

One Feeling In America

If there is one feeling that is almost universal within the United States today it is that the American people have lost all sense of individual participation in the resolution of the great issues of life and death inherent in foreign policy today. For one thing, they are unfamiliar with the technical questions involved in so many of our policy considerations that they feel incapable of judgment. For another, they often do not have access to the facts necessary for judging these technical issues. This writer, a layman himself in the field of foreign policy, is convinced that such a feeling as that described above is not only unjustified but dangerous.

Undoubtedly there are no easy and ready solutions to the problems that face the United States. Undoubtedly these problems are set within a matrix of technical considerations that are formidable. Yet neither of these arguments should give justification for the abdication of the responsibility of the citizenry to be informed in a democracy. This is particularly true of the Christian citizen who knows that his responsibility is not only for himself but for his brother man whether of this nation or of other nations.

The feeling of alienation from the decision-making process in the United States has been made possible by an irresponsible public attitude that shirks the hard labor of thought and study and which does not care enough for its rights to demand access to information necessary for the evaluation of actions and decisions of policy makers. Let us consider a case in point.

The entire disarmament picture has been beclouded by an administration —whether Republican or Democratic —which has refused, under the cloak of military secrecy, to give the public essential information. Thus, the early facts about fall-out were obscured by two administrations; factual accounts of the destructive power of the '54 hydrogen bomb explosion were not released for months; and more recently explanations of the problems and possibilities involved in the detection of nuclear explosions have been concealed.

For several years cessation of tests has been a central point of Soviet disarmament proposals. For this idea wide support has developed in Communist sphere countries, among neutralist nations, and indeed in Western nations as well. The stock answer of the U.S. to this proposal has been that we will consider a test ban only as part of a minimal package proposal involving control of production of nuclear products and inspection of sources of production and testing. These "packages," whether advanced by the U.S. or U.S.S.R., are never mutually acceptable, and therefore preclude any advance toward a resolution of the armaments race. Furthermore, in the world opinion race, which is perhaps of greater long-range significance than that for armaments, Russia has been able to make it appear that the U.S. is the roadblock to disarmament and easing of tensions through U.S. refusal to negotiate on this question.

A Change is Seen

A change in the frozen U.S. position would seem to be in process. This change looks toward a separation of the test ban and inspection from production control requirements. The U.S.S.R. would appear to be in agreement in principle with linking a ban to an inspection procedure located internally to the countries involved (Zorin proposal of 14 June, 1957, in UN Disarmament Subcommittee). The major U.S. roadblock now is a last-ditch effort to maintain that effective inspection is impossible. The visible head of this effort is the very influential Dr. Edward Teller, father of the hydrogen bomb.

This effort is now being determinedly challenged by other competent scientists. Most publicized has been the discussion initiated by Dr. Jay Orear of the Columbia University Inspection Project in an article in the March, 1958, *Bulletin of the Atomic Scientists*. This article has been widely reported in newspapers and magazines and commented upon by major columnists. Key to our comments here is the following paragraph:

"Because a nuclear 'bomb' can be made to have a yield as small as that of a firecracker, it is technically correct, but highly misleading, for a public official to state that we can't be sure of detecting all tests. Certain officials such as President Eisenhower, Prime Minister Macmillan, and Dr. E. Teller have made general statements which to the public appear in conflict with the findings of this paper. When asked to propose a method of testing which is undetectable, these officials hide behind the cloak of secrecy. Until a specific and valid objection is made to the findings of this paper, one can assume these officials are relying on the technicality of ultra-low yield nuclear 'tests.' "

Without any attempt to judge the issue of testing, it must be noted that this paragraph is perhaps the most serious indictment which could be made in a democracy, and particularly in such perilous times as these when the weight of *informed* public opinion needs to be tossed onto the scales on which are balanced the issues of life or death for millions.

Yet, it is not enough to criticize and make scapegoats of Dr. Teller, President Eisenhower, or the people they symbolize; people who deny to the American public, and often the Congress itself, information necessary for informed judgment. Increasingly attention is being called to the fact of deficiencies in the national character as the permissive factor in this situation. One of these deficiencies is related to a spirit of sloth, intellectual and otherwise, that has our people in its grip and cuts the root motivation of a healthy curiosity and desire to know. Another is a public apathy that permits the rise of a new scientific and military aristocracy which cannot be questioned (see Robert E. Fitch's "Scientist as Priest and Savior" in the 26 March 1958 *Christian Century*).

Religious Roots

Both of these deficiencies have religious roots. We have forgotten too much those profound religious insights embodied in the doctrine of a responsible vocation as a Christian citizen—a vocation which extends to all of life, not merely that part in which we make our money. We have forgotten the doctrine of stewardship of our bodies, minds, and souls and our responsibility to God for their development and use as a sacred gift and trust. And we have forgotten most of all the ancient injunction, "Thou shalt have no other Gods before me," which is, among other things, a recognition of our human tendency to allow priests to become gods, whether

(Continued on page 33)

Smokestacks and Steeples

by Clair M. Cook

Executive Director,
Religion and Labor Foundation

I was struck recently by the significance of a list of "Areas of Social Need" in the report of the Findings Committee of a national church conference on "Policy and Strategy in Social Welfare." As I read down the list of fourteen realms in our society's most vital needs, it seemed to demonstrate very clearly the thesis on which these columns are consistently based —that the churches and the labor movement need to co-ordinate their common concern, that we are going in the same direction toward a common destination of a better America. But too seldom are we companions on the common journey, where we should be "sharing the ride."

The Atlantic City conference last year, out of which this list grew, was a top-level interdenominational meeting with three hundred delegates under the leadership of the National Council of Churches. Consensus on needy areas, as listed in the findings, was rooted in discussion and preceded by a year and a half of rather intensive study initiated by a Cleveland conference of November, 1955.

Demands on the Heart

And this is the thing about it that struck me. With the possible exception of item 6, every single one of the fourteen areas I have seen discussed in the labor press time and again. They are goals which the labor movement has recognized, aims to which specialized attention has been given repeatedly, from AFL-CIO's Community Services Department to the cooperative housing plans of the ILGWU, from the Civil Rights Department to the concern of George Meany with world affairs as a U.N. Assembly delegate.

Here is the list of needs which "seem to have priority . . . in the demands they make upon the heart of the churches today." See if you don't think they are also demands upon the heart of the labor movement, demands being recognized and grappled with today.

Fourteen Points

1. Strengthening family life and overcoming juvenile delinquency; services to children, working mothers and unmarried parents
2. Adequate housing for all persons without discrimination
3. Justice and equality of opportunity among the races in all areas of life
4. Improved services and facilities for physical and mental health, including the needs of the physically handicapped and the chronically ill
5. Ministry to and development of new opportunities for the aging
6. Rehabilitation, physically and spiritually, of prisoners and other persons, such as those suffering from drug addiction and alcoholism
7. More and better schools, open to all children
8. Assistance to migrant laborers, other Americans on the move and groups with special needs, such as Indian Americans and recent immigrants
9. Improved working conditions for all people
10. Greater attention to wholesome recreation for all age groups and the constructive use of the growing amount of leisure time
11. The development of genuine community life transcending the divisions of society
12. Conservation and development of natural resources
13. A just and peaceful world order, including economic and political freedom and prevention of atomic pollution
14. Relief and rehabilitation of needy persons in other lands

These—the problems carefully delineated by churchmen, many of whom are professionals in church-related social welfare programs and institutions—are problems for all of us. The churches have their agencies and leaders for attacking them. So do the unions. Why don't we more often combine forces and tackle them together?

End

DILEMMA & DIPLOMACY

(Continued from page 32)

those priests be religious, scientific, or military.

It is always difficult to relate religious concepts such as vocation, stewardship, and loyalty to God to historical times and issues. Yet at the least these concepts give warning against the substitution of the luxury of creature comforts for the discipline of hard, meaningful work, intellectual or otherwise. They call attention to the danger people are in who make George their god under the slogan "Let George do it." And they give perspective to a people who may otherwise think that the solution of the problems of the day is either in all cases possible or the guarantee of the absence of problems for eternity. A profound religious faith, grounded in an acquaintance with the insights of the world's men of God, inside or outside the organized church, alone can bring meaning out of meaninglessness for man and give him once more some control over the blind forces that seem to be driving him closer every day toward the brink on the lip of which no man can take pride in having trod.

End

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From the Cabinet

by J. Norman Barrett

Superintendent, Southern District
New Hampshire Conference
The Methodist Church

At the present writing this District Superintendent is about halfway through the round of Fourth Quarterly Conferences and would like to share with you, the reader, some of his observations and convictions relative to the "state of the Church."

First of all may I say that in most instances I have been well pleased with our conferences. They have been well planned, following the agenda suggested in advance by the District Superintendent. Where a fellowship supper preceeds the conference there is delightful Christian fellowship and an opportunity afforded the presiding officer to become better acquainted with the official families of our churches. Each Conference is opened with a devotional period where we feel the presence of God and know assuredly that Divine Wisdom will guide us through the business session.

For the most part our churches are on the march, and the direction is forward. Where the "moving" is most dynamic, and the onward-going most pronounced, there you will find dedicated and vigorous leadership, supported by consecrated and informed lay members. Bishop Paul Garber is so right when he says: "I am convinced that an informed layman will be a doing layman." There is, as Bishop Garber points out, an alarming "lack of knowledge on the part of many of our laymen as to the real program and distinctive message of our Methodism." Hence the challenge to our preachers to "give more attention to the informing of our laymen about the history, polity and program of Methodism."

As an old colored deacon once said, "You can't lead where you ain't goin'." There are some lay leaders who "ain't goin'" anywhere. But thank God for those who are leading; and there are many who show real leadership ability. They are the well-informed who have also caught a vision of what this Methodist church of ours can be and do, when once we have established the extent of its resources and have developed a program commensurate with those resources.

We are not forgetting the "key man" in every phase of the local church program, the pastor. He is the "preacher in charge." It is amazing what can be done and what changes can be wrought, when informed and interested laymen are inspired and challenged by a vigorous, positive ministry.

Here is a city church that oversubscribes its budget for the first time in thirty years, and by a wide margin. Here is a little rural church that "couldn't have an every-member-canvass" and last year realized only $300 toward the budget, in pledges. This year, under the leadership of a student-pastor, who, turning a deaf ear to those who said "it couldn't be done," organized the men of the parish, trained them as canvassers to visit the homes of that parish to present the cause of Christian stewardship, that little church has underwritten its greatly-increased budget in pledges. Here is another little church on the outskirts of a city. A year or so ago this church was reported by some to be ready to close its doors. Into this "impossible" situation steps a "new pastor" who rallys that small group of members and workers, and by faithful pastoral calling and shepherding revitalizes the life of that church, receiving twenty-two new members on profession of faith, and underwriting the budget in pledges.

Sparked by the Lay Leader, who was also chairman of the Commission on Stewardship and Finance, one church has increased its budget 60% over a year ago and has registered an increase in individual giving of 90%.

Space in this column will not permit enumerating further the instances of advance, completed renovation projects, new educational facilities, new organizations, etc. All in all the reports spell out one word, "progress."

Much of the progress noted in the local churches can well be attributed to, or at least inspired by, such district meetings as the District Conference, Spiritual Life Retreats, Workshop in Evangelism. Laymen's Rally, sub-district Rally and Training Session for Every-Member-Canvass workers, District and sub-district meetings of the W.S.C.S. and Youth. Attendance at district and sub-district meetings results in increased enthusiasm for the work on the local level. Here again, "an informed layman will be a doing layman."

Quarterly Conferences may have their moments of fun and amusing incidents. At a recent meeting, "one of the saints" of the church, a long time on the Christian road, was giving her report. At the request of her pastor she was using the "official form." After reading several of the questions and giving a brief and often negative answer, she suddenly thrust the form to one side and said, "Enough of these dry bones, let's see if we can't put some flesh on them." She then proceeded to give her report in her own way, in her own words, and with such enthusiasm that everyone present applauded.

There was the occasion when the chairman of the Commission on Education was lamenting the small number on the Cradle Roll, (Nursery Roll) and the lack of babies in the parish. Just previously there had been a glowing report of a newly-organized young adult group with a large membership. The District Superintendent dared to remark that perhaps with such an enthusiastic young adult group now active in the church the Cradle Roll situation would take care of itself in time. Just then the door to the vestry opened and a visitor came to whisper to one of the members who promptly arose and announced that Mr. and Mrs. So and So, members of the young adult group, had just been blessed with the arrival of a new baby girl. Well—my point was made, to the amusement of the audience.

Instances and evidence of the devotion and dedication of some of our church members continue to thrill this D.S. Here is a janitor of a small church who is given a raise in salary. It isn't much, and could well be used toward the support of his six children. But what does he do? Through his pastor he inquires of the District Superintendent the church channels through which he may send that salary-raise for the support of some overseas' orphan. Here is real Christian stewardship, love in service, Christianity in action.

There is much that is being done. There is so much more that needs to

(Continued on page 35)

Along the Asbury Trail in New England

by John Rex Shepler

Asbury, Springfield

The only church in the New England Conference named after Bishop Francis Asbury is Asbury First, Springfield. Asbury Chapel, the first building erected by the Methodists in Springfield, was put up in a week's time next to the Watershops in 1820. It served as one of the places of worship until 1866, when the present church on Florence Street was built.

When Bishop Asbury first visited Springfield in 1791, it was a village of fifteen hundred people. The earliest Methodist society in the area grew up in Wilbraham, nine miles to the east, where the chapel of 1793 still stands as the most distinctive Methodist shrine in the entire state.

In the summer of 1791 Asbury was in Springfield and preached in the home of a Mr.—. "This place is a haunt of soldiery," wrote the Bishop in his *Journal,* "the armory being kept here: there appears to be little religion among the inhabitants." Asbury judged religion not by the beauty of the Congregational Church but by the response he found to Methodist preaching.

After the 1794 Conference in Wilbraham, where Asbury records he preached to four hundred people in the new chapel, he rode to Springfield one evening to "father A's," (Ashley's), where he found "a kind family," and preached a short sermon.

Again in 1795, after a Sunday spent in Wilbraham, Asbury stopped in Springfield and gave an exhortation. "After a thundergust, we came on to Agawomin." Here, with bad weather for a day, he laid out his plan of travel for the next two years. "When I cannot do one thing another offers—I could read, write, pray, and plan."

These are Asbury's only recorded visits to Springfield. Thereafter Wilbraham was his stopping place when in the area. But his influence was not confined to the places which he visited, and it is a tribute to the impression he made all over New England that the chapel erected in Springfield soon after his death should have been given his name.

For some years Methodist preachers from the Tolland circuit visited Springfield, but a permanent society did not come about until 1815. The first stationed preacher, appointed in 1819, was Daniel Dorchester, the first in a long line of Dorchesters in New England Methodism and now represented by Douglas Dorchester of the New England Southern Conference. Daniel Dorchester "boarded round," the brethren agreeing to board him a month each.

The occasion that brought about the building of the chapel is interesting. In June, 1820, Moses Fifield was appointed to Springfield, and as soon as he came to his field a revival broke out. There was a general opposition to the unseemly excitement, which caused the town authorities to close the school house in which they were meeting. As it was summer, the Methodists met out-of-doors, with a pine tree for a church, chairs brought from their houses for seats, and a joiner's bench for a pulpit. Meanwhile David Rice offered land for a building, materials were assembled, on a Monday the frame of the chapel was erected, and on the following Sunday services were held in the new Asbury Chapel. In 1822 during a revival thirty persons were baptized in Watershops Pond, and Rev. Thomas Pierce stood outdoors on the steps of the chapel and preached to the crowd.

The original subscription paper for the building of Asbury Chapel, with a list of twenty-seven men, is still preserved in the records of Asbury Church today.

In 1823 the pastor at Asbury organized a small new society on Armory Hill, the forerunner of Wesley Church. With Daniel Dorchester returned in 1825, a church was built on Union Street, and for ten years services were held Sunday mornings at Union Street and evenings at Asbury Chapel. But in 1835, as the old record puts it: "Ebenezer Blake was appointed to Asbury Chapel. He would roar like the bulls of Bashan and the chapel was enlarged."

Hard times came in 1842, when General Ripley discharged the Methodist employees of the armory. This so weakened the Asbury society that services at the chapel were suspended for fifteen years. Meanwhile, some of the members were included in the formation of the Pynchon Street society in 1844, the beginning of Trinity Church, the story of which Dr. H. Hughes Wagner has so fascinatingly written in "Trinity's First Century."

Services were resumed at Asbury Chapel in 1857, when Horace Smith came back to Springfield and brought his strong backing and financial encouragement. One of the founders of Smith and Wesson, Horace Smith was one of the outstanding Methodist laymen in Springfield history. Rev. Pliny Wood and Rev. Nathaniel Fellows led in the building of the present-day Asbury Church in 1866, and Rev. C. D. Hills led in the erection of the parish house a few years later.

The one hundredth session of the New England Conference took place in Asbury Church in 1896, when Charles Tilton was pastor, and during the week an historical program was held at Wilbraham, where Jesse Lee had conducted the first official session in 1797. *End.*

FROM THE CABINET

(Continued from page 34)

be done and could be done. The great need in so many of our churches is more responsible churchmen . . . those who will see the need and respond.

I feel as I did when in my first report to the Annual Conference I expressed my appreciation for the undying and indestructible quality of the Christian Church; my admiration for the dedicated and consecrated servants of God who faithfully serve in difficult situations; my impatience with those who put privilege before purpose and convenience before conviction; my strengthened hopes and expectations for the future.

My dream for the Southern District of the New Hampshire Conference is expressed in the words which appeared on the front cover of the Richmond District *Newsletter,* in November, 1956, "The *whole* church—supporting the *whole* program—with a *whole* heart." *End*

Yankee Methodist Family

THE REV. DR. WILLIAM ROBERT LESLIE, pastor of St. Mark's Church, Brookline, for 37 years, who will bring his long ministry to a close with his retirement at the New England Conference at his church in May.

A WELL-BELOVED COUPLE—The Rev. Dr. William Robert Leslie and Mrs. Leslie exchange greetings at the breakfast table. Forty years of happy wedded life lie behind Dr. Leslie's successful 37-year pastorate at St. Mark's Methodist Church in Brookline which will be brought to a close with his retirement at the New England Conference in May.

37 YEARS AT BROOKLINE, MASS.

by Warren C. Carberg

When a Methodist minister has served one congregation for 37 years and has won the affection of those of other faiths as well, he cannot avoid a certain amount of public attention and curiosity.

"What master key does he employ to unlock so many doors?" people want to know.

But to the Rev. Dr. William Robert Leslie, who retires as pastor of St. Mark's Methodist Church in Brookline at the conclusion of the New England Conference in his church in May, there is no mystery sesame for his accomplishments.

"Just weave a web of goodwill in your church so that people will like one another," he advises.

Dr. Leslie has never discussed the possible universal application of such a philosophy. But he knows that the spreading contagion of goodwill is dependent on many little things, the speaking of words and the doing of services.

More than once he has quoted from the words of his good friend, the late Dr. Joshua Loth Liebman of Temple Israel, who said, "Don't expect brittle perfection in yourself or in anyone else."

Advising youthful ministers he said, "We have to forgive ourselves and others. We must face up to our problems, particularly if our pastorates are of long duration.

"Don't get discouraged. Always be optimistic and hopeful. Keep your enthusiasm. Don't call on people when you feel 'down.' "

Dr. Leslie is a strong believer in pastoral calls.

"Everyone is lonely. Everyone needs encouragement and everyone likes to take the 'A' vitamin of appreciation. When you make a call be cheerful. Try to find some way of saying something appreciative."

Any reference to his Brookline ministry would be incomplete without a tribute to his helpmeet of 40 years, the former Frances Marie Rutenber.

Mrs. Leslie matches her husband in outgoing friendliness. She has organized many women's groups and she has been a busy "weaver of goodwill."

Recently, the Shawmut Lodge of Masons, composed almost entirely of

Jewish members, gave Dr. Leslie a dinner in observance of 25 years as their chaplain.

The happy relations between Dr. Leslie and his Jewish community members are indicated by the recent announcement that the Sunday worship service of the New England Conference in May will be held in Temple Ohabei Shalom.

Dr. Leslie has witnessed many changes in Brookline during the past 37 years. When the Leslies first came in 1921 the town was almost rural. There were comparatively few theatres, hotels or large apartment houses. Now the town is urban.

Only 50 per cent of Dr. Leslie's congregation today resides in Brookline. The rest of them live in such outlying sections as Dedham, Westwood, and other towns deeper in the suburbs.

A great portion of these people remain loyal to St. Mark's and continue to drive in to attend the services. Many resident bishops have brought their memberships to St. Mark's.

These include Daniel Goodsell, William F. Anderson, Herbert Welch, G. Bromley Oxnam and Lewis O. Hartman.

Bishop John Wesley Lord, present resident in the Boston area, and the gracious Mrs. Lord, are members. Their daughter Jean sings in the choir.

The membership has included three presidents of Boston University: Dr. William Fairfield Warren, Dr. Lemuel H. Murlin and Dr. Daniel L. Marsh, now a chancellor, who continues to be one of the leaders of the church.

Born in Tolono, Ill., Nov. 22, 1885, Dr. Leslie was the son of Robert and Mary (Campbell). He studied at Northwestern University, Garrett Biblical Institute, the Boston University School of Theology, Central Wesleyan and Staley College, where he has been a member of the faculty for many years.

After serving for several years as a student pastor in the vicinity of Chicago he came to New England and served as pastor of the School Street Methodist Church in Gorham, Me., 1910-13.

From 1913-15 he was pastor in the High Street Church in Auburn, Me. He came to St. Mark's Church, Brookline, in 1921. He served as chaplain of the New England Deaconess Hospital from 1924 to 1935 and he has been chaplain of the Brookline Fire Department since 1934 and a member of the town meeting since 1928. He is a trustee of Boston University and the Massachusetts Bible Society and he is a past president of the Boston Area Council of Churches and the New England Evangelistic Association.

At the close of the New England Conference, Dr. and Mrs. Leslie will leave Brookline for a 'round-the-world cruise. Next summer they will visit relatives in Scotland and the Shetland Islands. Then on Sept. 11 they will embark on their cruise ship, *Southern Cross*, from Southampton.

On their return the Leslies will make their home in St. Petersburg, Fla., where Dr. Leslie will do part-time work in the Methodist Church "just to keep rust from accumulating."

HEADMASTER AT TILTON

HERBERT B. MOORE, NEW HEADMASTER OF TILTON SCHOOL, Tilton, N. H., effective in July.

Appointment of Herbert B. Moore as the next Headmaster of Tilton School, Tilton, N. H., has been announced. Mr. Moore succeeds acting headmaster Dean J. Gordon Jeffries, the new headmaster to assume duties at the 113-year-old preparatory school in July.

A graduate of Bowdoin College in the Class of 1948, Mr. Moore is currently on the administrative staff at Belmont Hill School, Belmont, Massachusetts, where he is also history teacher and secretary of the Belmont Hill Fund as well as public relations director. He was formerly on the faculty at Berkshire School, Sheffield, Mass.

Mr. Moore has received two graduate degrees, at Boston University in history, and at Harvard University in educational administration.

He prepared for Bowdoin at Winchester High School, Winchester, Mass.

While at Bowdoin, where he majored in history, Mr. Moore was president of his class and editor-in-chief of the college newspaper, and played varsity basketball. He is married to the former Martha Marie Fay of Winchester, Mass., and the family has two boys and a girl.

Tilton School, one of the oldest boys and boarding schools in the country, was established in 1845 by clergymen and laymen of the Methodist Church. Up to 1939, Tilton was co-ed, but now enrolls 200 boys in grades eight through twelve.

The Higher Call

Leslie C. Bockes, March 14, in Nashua, N. H. He retired from the New England Conference in 1957.

•

Miss Marianna Lillie, February 21, at North Easton, Mass. Just prior to her death, Miss Lillie was awarded a 75-year pin for membership in Central Methodist Church, North Easton, where funeral services were held February 24.

•

Charles Wesley Thiery of Belmont, one of the oldest Methodists in the country, died March 16 at the age of 107.

A member of the Harvard Epworth Church of Cambridge, he had been active in the Methodist Church all his life. In an interview last year he said that abstinence from tobacco and alcohol were keystones in his bridge of longevity.

Dr. Paul Dudley White, Boston heart specialist who treated President Eisenhower, used Mr. Thiery as an example of the wonders of physical endurance at clinics for his medical students. He voted for every G.O.P. candidate from General Grant to President Eisenhower with one exception. That was in 1884 when he voted for the prohibition candidate, James G. Blaine.

He went into the watchcase business as a boy with his father. Later, when manufacturing methods changed, he and his father collected old gold and silver and melted the metal for resale.

He is survived by three nephews and a niece: Louis S. Thiery of Cambridge, Dr. Raymond S. Thiery of West Bridgewater, Charles E. Batchelder of Santa Ana, Calif., and Mrs. Nathaniel P. Tufts of Wellesley Hills.

Funeral services were held March 18 at the Harvard Epworth Church in Cambridge with the pastor, the Rev. W. Edge Dixon, officiating. Burial was in the family lot in Cambridge Cemetery.

Calendar Clippings

Don't Snub A Boy

Don't snub a boy because he wears shabby clothes. When Edison first entered Boston he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because his home is plain. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's greatest poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. John Bunyan, author of *Pilgrim's Progress*, was a tinker.

Don't snub a boy because he is dull in school. Hogarth, the celebrated painter and engraver, was a stupid boy at school.

Don't snub a boy because he stutters. Demosthenes, the great orator of ancient Greece, overcame a harsh stammering voice.

Don't snub anyone—not just because some day they may outstrip you in the race of life, but because snubbing is neither kind, nor right, nor Christian.

—*Voice of Boys Town, Minn.*
Selected by Norris Hamlin
Lucknow Christian College, Lucknow, India

From: "The Indian Witness"
Lucknow, India

I Am A Steward

Because:

1. The only things I can "take with me" are the things I have given away.
2. No man can be truly happy until he shares what he has with others.
3. The more I share the more I make room for God in my life.
4. To give with a reward in view is to cancel the reward that would come to you.
5. The decision to tithe makes it unnecessary to worry constantly about how much one can spare.

From: Wesley Methodist Church
Springfield, Mass.

When You Go to Church

Don't visit. Worship.
Don't hurry away. Speak and be spoken to.
Don't stop in the end of the pew. Move over.
Don't wait for an introduction. Introduce yourself.
Don't choose the back seat. Leave it for the latecomers.
Don't dodge the collection plate. Pay what you are able.
Don't criticize. Remember to think of your own frailties.
Don't stare blankly while others sing, read and pray. Join in.
Don't leave without praying God's blessing upon all present.

From: Malden Centre Methodist Church
Malden, Mass.

Myself

One day I looked at myself,
At the self Christ can see;
I saw the person I am today
And the one I ought to be.

I saw how little I really pray,
How little I really do;
I saw the influence of my life—
How little of it was true.

I saw the bundle of faults and fears
I ought to lay on the shelf;
I had given a little bit to God;
But I hadn't given myself.

I came from seeing myself,
With my mind made up to be
The sort of a person that Christ can use
With a heart He may always see.

From:
Newton Centre Methodist Church
Newton Centre, Mass.

Prayer

Seven days without prayer makes one weak.

—*Rev. Allen E. Bartlett*

From: "The Marksman"
St. Mark's Methodist Church
Brookline, Mass.

A Confession

Last week I voted to close the church; not intentionally or maliciously, but carelessly, thoughtlessly, lazily and indifferently, I voted to do away with a free pulpit that has been given to us by years of struggle. I voted away the freedom of the congregation. I voted to have our minister stop preaching and doing his pastoral work. I voted to end the liberal church in my community and to end its support of farflung projects for helping our fellowmen. I voted to allow the darkness of superstition, the blight of ignorance, and the curse of selfish greed once again to settle their damning load on the shoulders of an over-burdened world.

"How could I do such a thing?" you ask me. But I say I voted this and more—things that the human mind cannot grasp and the human brain cannot find words to express. Yes, I thus voted—carelessly, thoughtlessly, lazily, indifferently.

For, you see, I could have done something but didn't. I stayed away from church last Sunday, or the Sunday before that, or any other Sunday when I could have been present. I refused to pledge what I really could afford to keep my church alive. By my own attitude of defeat, I voted to close the church.

Good friend, could the above confession have been written by you?

—*Selected*

From: "The Friend"
College Avenue Methodist Church
Somerville, Mass.

Bookcase

Preface to Pastoral Theology, Seward Hiltner, Abingdon Press, Nashville 2, Tenn., 215 pages, $4.00. Based upon the thesis that "pastoral theology is a formal branch of theology resulting from study of Christian shepherding, that it is just as important as biblical or doctrinal or historical theology, and that it is no less the concern of the minister of the local church than of the specialist."

Anyone for Calvary? Charles Ray Goff, Fleming H. Revell Company, Westwood, N. J., 43 pages, $1.00. An interpretation of Calvary as a place of life rather than death, using the analogy of a train stop called Calvary. Written in a simplicity which reaches people in all walks of life.

Judas, Anton and Elly van Heurn, Muhlenberg Press, 1228 Spruce St, Philadelphia 7, Pa., 307 pages, $3.75. A fictional account of Judas from birth to death. Explores some of the psychological effects of events in his life which may have influenced Judas in his final act of betrayal.

Who Goes There? J. Wallace Hamilton, Fleming H. Revell Company, Westwood, N. J., 154 pages, $2.50. Feeling that much of the religion today is inadequate for our modern atomic world, the author leads the reader on toward a mature understanding of the nature of God and of man.

Our Marching Orders in Evangelism, the Rev. J. Clyde Yates, The American Press, 489 Fifth Ave., New York 17, N. Y., 152 pages, $2.75. Provides both the inspiration and the practical, point-by-point explanations which are needed to tell us why, how, and when we are to spread the Gospel. Considers the authority for the evangelical movement; the adequacy of message, method and motive; the means of building converts; the necessary qualifications of the evangelist; and the urgency of evangelism.

Visible Glory, the Rev. Fred Z. Browne, Greenwich Book Publishers, 489 Fifth Ave., New York 17, N. Y., 133 pages, $2.50. A series of sermons exposing erroneous conceptions of millenial (thousand-year) and mediatorial truth, and setting forth the Christian dispensations, with special reference to Israel. Predicting the imminence of the Second Coming, Dr. Browne discusses the qualities which will be found in the coming King and Kingdom.

Youth Deserves to Know, G. Curtis Jones, The MacMillan Company, 60 Fifth Ave., New York 11, N. Y., 129 pages, $2.95. Written by the father of five boys, a person active in youth work for many years, the book discusses such topics as the meaning of life, college, drinking, sex, marriage, work, military service, honesty, freedom, and human relations. Makes use of factual material and up-todate examples. Addressed to youth willing to think through the issues concerning them.

Questions on Doctrine, Review and Herald Publishing Association, Washington, D. C., 720 pages. A question and answer approach to the beliefs and practices of the Seventh-day Adventists. Prepared by a representative group of Seventh-day Adventist leaders, Bible teachers, and editors.

The Ten Commandments and Modern Man, H. G. G. Herklots, Essential Books, Inc., 16-00 Pollitt Drive, Fair Lawn, N. J., 190 pages, $2.75. Purpose is to show that, though unfashionable, the commandments are not out of date. Points out that their relevance to the present day is obscured because of the tendency to break the first commandment, *Thou shalt have no other Gods before me,* which throws off our sense of values.

Meditations for Youth, Walter L. Cook, Abingdon Press, 210-8th Ave. S., Nashville 2, Tenn., 112 pages, $1.75. Designed to make religion vivid for young people, showing how lessons of central Bible passages apply to their lives today. Concentrates on five topics: obedience, prayer, trust, service, and love.

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Communism's Prophet, J. F. Barrett, Greenwich Book Publishers, 489 Fifth Ave., New York 17, N. Y., 157 pages, $3.00. The prophet is Adolf Hitler, the dominant themes of the book being his writings and political career. Concludes with a discussion of the contrast between Hitler and Stalin—whose methods were tyranny, and Jesus Christ—whose method is love, justice, and wisdom.

Life in Community, Harold C. Letts, ed., Muhlenberg Press, 2900 Queen Lane, Philadelphia, Pa., 217 pages, $2.25. Third of a three-volume work, **Christian Social Responsibility,** by fourteen top Lutheran scholars who answer the question, "What is the relationship of the Christian faith to the secular world of our day?" Volume three considers, among other topics, Christian faith and culture, the economic life, and the political order.

"I WANT YOU TO PREACH ON FORGIVENESS SUNDAY—MY HUSBAND WILL NEED IT— I WRECKED OUR CAR TODAY"

BIBLE CLUE PUZZLE

by

W. P. Keasbey

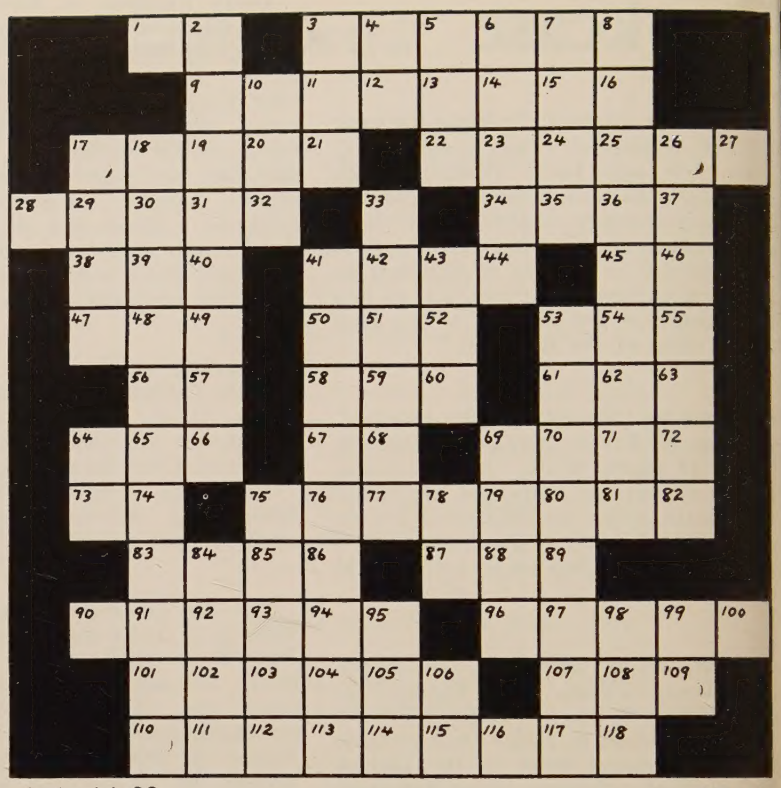
INSTRUCTIONS

To solve the puzzles, fill in the missing words in the Scripture clues. Under each letter of these words you will find a number. Write each letter in the square in the diagram which contains the same number as the letter. When you have written all the letters in their proper places, you will be able to read a memory verse of Scripture.

The Scripture references are taken from the King James Version of the Bible.

Answer for last month:

There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. (Mark 7: 15)



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OUR ADVOCATE

Number 4

1 Shall any teach God knowledge? seeing he
.... those that are ....
96 34 76 112 8 85 23 108 4 26 88
(Job 21: 22)

2 In his days shall the righteous
....; and abundance of peace
57 7 116 40 95 30 20 113;
so long as the moon ....
(Ps. 72: 7) 115 35 13 99 29 82 5 69

3 And six years thou shalt sow .... land, and
114 10 60
shalt gather in the .... thereof:
(Ex. 23: 10) 90 103 117 56 17 64

4 So am I made to possess months of ....,
77 58 16 111 81 2
and .... nights are ap-
67 15 43 110 33 100 78 1 46
pointed to me. (Job 7: 3)

5 Now therefore hearken unto me, O ye
....: for blessed are they that
101 42 24 12 55 14 94 66
keep my .... (Prov. 8: 32)
83 53 38 118

6 . . . Joy shall be in heaven over one sinner that repenteth, more than over .... and
74 11 25 109 87 45
.... just persons, which need no repentance.
50 84 63 19 (Luke 15: 7)

7 For the ear trieth words, as the mouth
.... (Job 34: 3)
107 75 27 92 68 22 93 61 97 70 36.

8 And I am glad for your sakes .... I was
52 18 73 6
.... there, . . . (John 11: 15)
49 51 106

9 . . . Blessed be the Lord God of Israel, which hath given .... to sit on my throne this day, mine
39 54 21
eyes even seeing it. (I Kings 1: 48)

10 The Lord said unto my Lord, ... thou ....
47 104 44 80 31
my right hand, until I make thine enemies thy footstool. (Ps. 110: 1)

11 . . . It was a ...., and a stone lay upon it.
79 62 71 32 (John 11: 38)

12 Unto Adam also and to his wife did the Lord God make .... of skins, and clothed them.
9 37 91 41 105 (Gen. 3: 21)

13 The Lord make his face .... upon thee.
98 86 65 59 72
and be gracious unto thee: (Num. 6: 25)

14 Thus will I bless thee .... I live: I will
28 102 48 3 89
lift up my hands in thy name. (Ps. 63: 4)

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